

OCTOBER

PRICE 25 CENTS

UNIV. OF MICH.

1905

JAN 12

The CHAUTAUQUAN



*A Magazine of
Things Worth While*



The
Spirit
of the
Orient

M. L. Southard

By
George
William
Knox

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DEVOUT MOHAMMEDANS PROSTRATE AT PRAYER, IN THE COURT OF JUMMA MOSJID,
THE GREAT MOSQUE AT DELHI, INDIA

See "The Spirit of the Orient," page 109.

THE CHAUTAUQUAN

VOL. XLII.

OCTOBER, 1905.

No. 2.



THE Portsmouth conference, more than once threatened with deadlock and failure, resulted in a splendid, dramatic, and glorious success. The envoys of Russia and Japan, after repeatedly declaring that no further concessions were probable and that the outlook was dark and hopeless, adjusted their most serious differences with startling and unprecedented suddenness at the brief morning session of August 29. The Japanese envoys, acting under special instructions from Tokio (where the Emperor had been consulting "the elder statesmen" and his ministers), waived unreservedly the demand for an indemnity, for reimbursement in any form, and agreed to divide Sakhalin Island with Russia, Japan retaining the southern half. The Russian envoys were unprepared for such substantial concessions, and it is understood that they were willing to pay a reasonable amount for their half of Sakhalin. They promptly accepted Japan's new proposal, and the crisis was over. The danger of a renewal of the war was past, and peace, almost despaired of for several days, rendered a certainty.

The history of the peace conference has yet to be written. At present no details are officially known. But the principles of the settlement are well understood, and it is equally well understood that the agreement is largely due to the persistent and earnest appeals of the President of the United States to the Tzar and the Emperor. Though the conference was

arranged with the definite stipulation that the belligerents, through their representatives, should settle their difficulties without the least intervention, Mr. Roosevelt, when the Portsmouth negotiations seemed to have reached a deadlock, did not hesitate to assume the delicate task of mediator and peacemaker. He had the moral sentiment of the country—indeed, of the world—back of him, and he appealed to the reason, the humanity, the ultimate interests of the belligerents. He was free to do what no European ruler could do without inviting rebuff and exciting resentment. He was disinterested, and the whole world recognized this supreme qualification for the difficult role he assumed.

The peace which has come to the Far East as the result of the Portsmouth conference is a peace humiliating to neither belligerent. Russia has lost much, but most of her losses are not real, since she has had to give up what was never hers and what she never claimed as hers. Japan has gained much, more than she demanded twenty months ago, but her brilliant victories on sea and land gave her title to her gains. Above all territorial and commercial profit, however, is the prestige, the rank, the place, she has won. Henceforth she will be reckoned with as one of the great powers—the greatest power in the Orient.

It is interesting to compare Japan's demands of Russia before the war with the terms of the treaty of peace as signed. The former were as follows:



Photo. Copyright 1905 by Brown Bros., New York.

THE PEACE CONFERENCE IN SESSION

Russians from left to right: C. Berg, M. Pokotiloff, M. Witte, Baron Rosen, and M. Nabokoff. Japanese from left to right: Mr. Adatchi, Mr. Otchiai, Baron Komura, Minister Takahira, and A. Sato.

1. That Russia should recognize her predominant interests and influence in Korea.

2. That Russia should recognize Chinese sovereignty in Manchuria and give her adhesion to the principle of China's territorial integrity. (This meant the evacuation of Manchuria so long delayed.)

3. That Russia should accept the "open door" policy for Manchuria and refrain from seeking special trade privileges for herself.

It will be recalled, perhaps, that Russia flatly refused to discuss Manchuria with Japan, while as to Korea she was gradually yielding. Whether she would finally have recognized Japan's supremacy in that kingdom is a question no one can answer. Her concessions were deemed utterly insufficient, and Japan appealed to the sword.

Now, what are the terms of peace which, after eighteen months of warfare, Russia accepted? Broadly speaking, they are as follows:

1. Russia recognizes Japan's preponderant influence in Korea, with the right to give military and financial assistance, introduce internal reforms and preserve order.

2. Russia surrenders to Japan her lease of the Liaotung peninsula, including Port Arthur, Dalny and certain islands.

3. Russia agrees to restore Manchuria to China, unconditionally and absolutely.

4. Russia surrenders the branch of the Chinese Eastern Railroad which runs from her present military position to Port Arthur.

5. Russia surrenders various privileges and concessions she obtained from China in connection with her Manchurian enterprises and accepts the open-door principle for the whole of Manchuria.

6. Russia cedes to Japan the southern half of Sakhalin. In addition, Japan has obtained fishing rights in Russian waters north of Vladivostok, and there is vague talk of certain commercial arrangements between the two powers. What Japan originally desired when the conference

was agreed to in response to President Roosevelt's suggestion (seconded by Germany and, possibly, other powers), it is impossible to say. At any rate she demanded at the outset these additional terms:

1. The limitation of Russia's naval power in the Far East.
2. The surrender to her of Russian war ships interned in neutral waters.
3. An indemnity or reimbursement for war expenses, placed by some at \$600,000,000 and by others at a billion.
4. The northern part of Sakhalin.

The first two of these demands were not taken seriously by any one; they were promptly "discounted" and subsequently withdrawn. The fourth and fifth demands, as above stated, proved to be the stumbling blocks.

Happily they were removed in time, and peace was assured. Neither power was exhausted; neither absolutely had to yield. Neither is quite pleased with the treaty, but financial and political considerations imposed a compromise. Extremists in Russia think the Tzar yielded too much, while in Japan there has been rioting and a ministerial crisis is threatened on account of the alleged "humiliating peace" accepted by the Mikado. The intervention of the United States has offended the lower classes of Japan. The result, nevertheless, in the opinion of sober-minded men the world over, is a great victory for civilization and reason, a striking proof of moral progress. May the peace prove enduring, and may it lead to great constructive reforms not only in the Far East, but in the Russian Empire as well!



The Effect of Japan's Success in India

Several Hindoo writers have discussed, in American and British newspapers, the actual and probable effects of Japan's amazing victory over Russia on the

thought and tendencies of the teeming populations of British India. Different opinions have been expressed. According to some, English rule will be seriously affected; others believe that no menace to that rule is to be apprehended. All agree, however, that certain developments already observable have decided significance.

The pro-Japanese feeling is strong throughout India. It takes the form of admiration for the system of education which is productive of such wonderful results in so comparatively short a time as "opened" Japan has had. There is a movement in favor of sending Indian youths to the schools and colleges of Japan. Bengal is said to be foremost with a scheme of scholarships for this purpose. The Punjab is prepared to send many boys to the Far East; Agra and Oudh, the united provinces, are moving in the same direction, and at an all-Indian educational conference recently held the following proposal was discussed: "The causes of the educational advancement of Japan should be investigated, the regulations and curricula of Japanese universities should be obtained, and the help of the Japanese consul at Bombay should be solicited for the collection of all necessary particulars." In some colleges, classes for instruction in Japanese have been established.

A British journal prints this translated passage from an article in a leading vernacular paper of India:

We have observed for years signs in our own country of an awakening from a slumber of centuries, owing to our contact with the West and the spread of Western ideas in our land, but a death-like despair has damped our national energy. Now fortunately we have, to revive ourselves, a breath from the Far East—like the life-giving breath of Jesus—and the progress of Japan is a voice that cannot fail to be heard. It is stirring our lethargic limbs and bidding us come to life. My countrymen! rise and share with other nations the good things of the world like a living people!

India, it should be borne in mind, is the cradle of the Japanese religion, and both are Eastern countries, with many moral and sentimental ties to bind them together.



LORD KITCHENER
Head of the military organization of India.

It is a natural question whether the awakening spoken of in the above quotation will produce discontent with foreign rule. Abdul Oadier in the *Westminster Gazette*, though satisfied that England has nothing to fear from the pro-Japanese wave of sentiment in India, considers it necessary to address words of warning to his fellow natives. He

tells them that India cannot do what Japan alone, for these reasons, among others:

It cannot be forgotten that the circumstances of Japan differ essentially from those of India. The Japanese are one race, speaking one language and for the most part professing one religion. It was natural for them to act in perfect unison, after an awakening, and they have done so. But that is not the case with India, where the multiplicity of races and creeds and tongues has always impeded union and stood in the way of progress. The difficulty of the situation is further enhanced by the fact that India presents more varieties of grades of civilization and intellectual capacity in one local area than perhaps any other country in the world, and we have in it the striking spectacle of the highest types of civilized humanity living side by side with specimens of almost primitive manhood. Again, the geographical position of the two lands is a factor that cannot be lightly passed by. The insular position of Japan naturally makes the Japanese first-rate seamen and fosters enterprise, as illustrated in the history of England by the enterprise of Englishmen; while the vast inland territories of the Indian peninsula, almost a continent in extent, coupled with an enervating climate,

sap the very foundations of energetic and active life; the vast size of the country and the huge population adding to the difficulties of a complete organization and the welding of the people into a common whole, such as has made Japan what it is.

Other Hindoo writers are disposed to believe that Japan's success will so revive Asiatic prestige that India will be emboldened to demand more loudly and insistently than ever full self-government of the kind enjoyed by Australia and New Zealand. History, they assert, shows that the Indian races and tribes *can* work together for a common purpose, and all that is needed is the influence of a great leader and statesman. The warlike fame of certain Indian races—the Mahrattas, the Pathans and the Sikhs—is such as any Western nation might be proud of, and, with Japan's example, are these races, it is asked, likely to accept permanent subjection and inferiority as their destiny? "Asia for Asiatics," we are told will be a living issue in this century, and great changes may be expected in India, Persia, Afghanistan and throughout the Orient.



The Retirement of Lord Curzon

We set forth last month the cardinal facts of the Kitchener-Curzon controversy in regard to Indian defense and military administration in that great British "crown colony." Since that note was written Lord Curzon has resigned his position as Viceroy of British India and Lord Minto, former Governor-General of Canada, has been appointed as his successor. Lord Curzon's retirement is widely regretted, not only in England, but in India as well. There is little doubt that native opinion has supported him strongly throughout the controversy. His objections to the program of General Kitchener were, in fact, largely based on the expressed sentiments of the natives.

As we have already explained, General Kitchener not only proposes a reorganization and redistribution of the British

forces in India in view of possible invasion by Russia and the exposed state of the north-west frontier—this program being in abeyance—but very decidedly opposes division of military authority and responsibility in India. The compromise which he has secured gives him more power and makes him more independent of the military members of the Indian Council and the Viceroy, except with reference to "supply" and appropriations.

Lord Curzon, who had very reluctantly consented to retain office under the new scheme of military administration, made it quite plain in emphatic statements that, in his opinion, its success or failure would depend chiefly on the "personal equation"—that is, on the tact and discretion of the Commander-in-chief on the one hand, and of the military supply member of the council on the other. When it became necessary for the British Cabinet to nominate some one for the latter position, Lord Curzon recommended Major General Barrow. The recommendation did not please Mr. Brodrick, Secretary of State for India, and he declined to name that officer. Lord Curzon renewed and urged his recommendation, but it was again disregarded, because, it appears, the cabinet had reason to believe that General Barrow and Lord Kitchener would not work harmoniously together in India.

Therefore Lord Curzon resigned. The issue with him was not purely personal. He said in his final note to Mr. Brodrick:

The main question is not the choice of an individual, but one of the principles underlying a future change in our administration. I am reluctantly driven to the conclusion that the policy of His Majesty's government is based on principles that I could not conscientiously carry into execution. In the interests of the new organization it is desirable that I should be relieved of my duties with as little delay as possible.

The Viceroy's term of office runs for five years. Lord Curzon's original term

expired in 1903 but he was reappointed—a distinguished honor—in order that he might carry out certain reforms in Indian government. He had had to grapple with grave problems—famine, plague, etc.—and to reorganize the whole civil service, which had become bureaucratic in the sense that red tape and routine threatened to render it hopelessly inefficient. He understood the natives, was familiar with the deeper problems of colonial government in the Orient and in the tropics, and has studied the diplomatic and political problems of Central Asia and the British Empire in the East.

The Earl of Minto is an able and experienced administrator, but in India new and difficult problems will confront him.



EARL OF MINTO
New Viceroy of
India

and

Korea and Her Future

The petition presented to President Roosevelt in behalf of Korea by eight thousand Koreans living in Hawaii through Mr. Rhee, a Korean, and the Rev. P. H. Yoon, a Hawaiian, is a document that challenges attention. The petitioners claim to be voicing the sentiments of the 12,000,000 of their countrymen whose future, together with the political future of their fatherland, cannot but be a subject of profound concern to the civilized nations, especially those which have possessions and interests in the Orient.

Korea is at present virtually a Japanese dependency. Her government is completely under the control of the Mikado's regular and special agents. By the terms of the treaty which Japan, after the beginning of her war with Russia, concluded with

Korea, the latter party hardly being a free power at the time, the former secured the right to advise and assist the Seoul government in a friendly manner, in addition to that of using Korea as a base of military operations. What has happened since? The memorial to the President makes the following allegations or charges:

When this treaty was concluded the Koreans fully expected that Japan would introduce reforms into the governmental administration along the line of modern civilization of Europe and America, and that she would advise and counsel our people in a friendly manner, but to our disappointment and regret the Japanese government has not done a single thing in the way of improving the condition of the Korean people. On the contrary, she turned loose several thousand rough and disorderly men of her nationals in Korea who are threatening the inoffensive Koreans in the most outrageous manner. The Koreans are not by nature a quarrelsome or aggressive people, but deeply resent the high handed actions of the Japanese toward them. We can scarcely believe that the Japanese government approves the outrages committed by its people in Korea, but it has done nothing to prevent this state of affairs. They have been during the last eighteen months, forcibly obtaining all the special privileges and concessions from our government, so that today they practically own everything that is worth having in Korea.

We, the common people of Korea, have lost confidence in the promises Japan made at the time of concluding the treaty of alliance, and we doubt seriously the good intentions which she professes to have toward our people. For geographical, racial, and commercial reasons we want to be friendly to Japan, and we are even willing to have her as our guide and example in the matters of internal reforms and education, but the continuous policy of self-exploitation at the expense of the Koreans has shaken our confidence in her, and we are now afraid that she will not keep her promise of preserving our independence as a nation nor in assisting us in reforming internal administration. In other words, her policy in Korea seems to be exactly the same as that of Russia prior to the war.

In articles published in the latest issue of the *Korean Review*, an excellent periodical, similar charges, in even stronger language, are made against the Japanese officials and immigrants in that country.

There is little doubt that the Koreans desire independence, though they would consult Japan's wishes in the matter of internal improvement. They have a treaty with the United States which entitles them to ask for protection and moral support at our hands, and there is of course no legal or moral difference between the binding force of this treaty and that of any other. The United States has so far taken no official cognizance of the matter, and the future of the Korean people is an unsettled question. The popular view is that they will be governed from Tokio and that their independence as a nation is a thing of the past.



The Collapse of the Chinese Boycott

Various reports from our consuls and diplomatic representatives in China declare the anti-American movement which took the form of a rigid boycott of our goods, is subsiding. For a time it was



THE YELLOW MAN'S BURDEN
—From the Minneapolis Journal.

quite grave and alarming; even other foreigners in China saw in the movement cause for apprehension, for while the intelligent agitators, the students and the higher merchants, intended to keep strictly within their legal rights, there was no assurance that the mob would not overstep the limits of prudence. Another "uprising" similar to the Boxer rebellion was regarded as not improbable, should the boycott continue unchecked.

The Peking and the provincial authorities issued strong orders against the boycott and apparently responded in good faith to the representations of the United States. They could not, however, suppress the boycott proper, as it is impossible to suppress passive measures, however distasteful they may be.

In the case of the boycott, it appears, some attempt was made, or threatened, to prevent the loading, unloading and moving of American merchandise. Such physical interference with our commerce is contrary to the treaty between the United States and China, which gives us the right to import, export, buy and sell and move merchandise in China; and our government sent an emphatic note to Peking protesting against the interference and obstruction. There have been no further reports of such conduct.

As to the boycott itself, apparently some

of those who originally instigated it became anxious and alarmed over the character it was assuming and decided to discourage it. In some localities (notably Shanghai) it is still in force, but elsewhere it has been abandoned. No American exporter has definitely reported actual loss to the State Department, but American shipping has suffered somewhat.

However, the question of Chinese exclusion, and of the treatment of the exempt classes, is still open, and a just settlement of it is to be desired from every point of view, not excepting that of commercial interest. Boycott or no boycott, Chinese hostility would hamper our industrial advance in the Orient.



Christianity and Japan's Future Development

Certain writers connected with mission work in the Japanese archipelago have expressed surprise at the failure of Anglo-Saxon partisans of Japan in the war with Russia to realize how unfavorably the cause of Christianity has been affected by that war—that is, by the extraordinary prestige which Japan has gained by her unbroken series of victories.

According to these writers, the progress of Christianity will be greatly retarded and hampered by the developments of the conflict, not only in Japan, but throughout the Orient. The average Oriental will argue that the religion, or lack of it, which has enabled a people not long ago viewed as semi-barbarians to advance to so enviable and glorious a position must be good enough for him. Why should he espouse the Occidental faith, which has not saved orthodox Russia from disastrous defeat?

Whatever may be thought of such reasoning and of such apprehensions, it is certain at any rate, that Japan will not at-



AT PEACE HEADQUARTERS—"MISTER DID YOU CALL?"
—From the *Cleveland Plain Dealer*.

tempt in any wise or degree to discourage the propaganda and activities of the Christian missionaries. The people will be left absolutely free to adopt the faith of the West and the missionaries will enjoy the widest freedom to teach and impress upon the natives the doctrines of that faith. As Baron Kaneko says in a recent article, there is no state religion in Japan, the policy of the government, under the constitution, being one of complete religious toleration, non-interference with the right of each to worship in his or her own way. And, as he further points out with legitimate pride, the sentiments of the masses of the Japanese fully accord with this state policy. The Japanese are by nature tolerant and catholic, and in spite of the war and the passions aroused by it the Russian priests and missionaries have pursued their work in Japan, and walked the streets of her cities and villages in perfect safety and security. And there are Christian churches in every large city and every considerable town in Japan, as well as a number of newspapers and reviews devoted to the dissemination of the Christian religion, and Christian schools that enjoy the same privileges that are granted to state schools.

A statement prepared by the president of the Duncan Academy at Tokyo, Dr. Clement, shows that Christianity has made considerable progress in Japan. There are now about 300,000 professing Christians in that empire and 100,000 of these are Protestants. The actual church membership is considerably smaller, and in 1903 it was divided as follows: Catholic, 58,000; Greek Catholic, 27,000; Protestant, 55,000. The Russian Church has labored long and persistently in Japan, but its efforts have suffered materially in consequence of the political course of the St. Petersburg government.

Dr. Clement and other missionaries believe that Japan will become a Christian nation within the present century, despite agnostic tendencies of her educated classes.

Indian Agricultural Associations

To the July number of the *Indian Review*, Mr. H. K. Beauchamp, C. I. E., Editor of the *Madras Mail*, contributes a valuable article entitled "Agricultural Associations in India." The enterprising Japanese Government, it seems, has recently developed an agricultural system which, the author thinks, might serve as a model to Indian leaders inasmuch as the Indian system of small land holdings is very similar to that of the Japanese.

The organization scheme fostered by the Japanese government, includes, in addition to its legislative, educational, and financial features, which are chiefly official, the organization of Farmers' Guilds or Agricultural Associations (under government auspices) among the small land-holders. The author believes that the Indian ryot (small land-holder) is sufficiently enterprising and intelligent to form similar agricultural associations. Some organizations of this nature are already in operation in India, and where sufficiently unofficial are highly successful. Properly they should supplement the work of the Agricultural Department and seek chiefly to cultivate a progressive spirit and a sense of common interest among the land cultivating classes.

India is largely agricultural, and her progress along all lines is dependent upon her increased agricultural wealth. Intensive, scientific cultivation of the land under the leadership of educated native land-holders must be her salvation. It is interesting to note that the author of the article in question believes that the native Indian of the land-holding class appreciates the value of education, and is willing to make sacrifices to educate his sons. Already this spirit has brought results, for, to quote Mr. Beauchamp,

It is indisputable that the general level of intelligence in the villages is higher now than ever before; and probably in every village nowadays there are some few who would be capable of profiting by a comparative study of agricultural practise.



THE SPIRIT OF THE ORIENT

India II

By George William Knox, D. D., LL. D.

Professor of History and Philosophy of Religion, Union Theological Seminary; formerly professor Imperial University, Tokyo, and vice-president Asiatic Society; author of "Japanese Life in Town and Country."

THE Spirit of India is expressed most clearly in its religion. So its sons tell us, and so the impartial student must decide. Some writers set forth religion as the cause of the degradation or advancement of a people, while others teach that it is itself the result of the condition of the nation. There is truth in both views, since the condition of a people reacts upon its religion and its religion acts upon its condition. Without discussing the question we point out the clear fact that in India the religion is closely in accord with all the circumstances and conditions of the people's life.

We may find the widest variety of belief and practise, from the dim, confused, irrational cults of the Dravidian peoples to the high philosophy of the Brahmins, and in so vast a mass one finds a clue which will reduce it to order with difficulty. How should one describe Christianity in a few pages with its many divisions, its antagonistic sects and teachings? More difficult still is it to make intelligible the tangle of worships which we call the religion of India. But, with a clear consciousness of the imperfection of our result, we shall make the attempt.

This is the second instalment of a series of articles entitled "The Spirit of the Orient," by George William Knox. The complete series in *THE CHAUTAUQUAN* for September, October, and November, 1905, is as follows: The Spirit of the East, East and West, India I (September). India II, China I, China II (October). Japan I, Japan II, The New World (November).

At the bottom we find a mass of un-systematized, unformulated, and unorganized beliefs, which we should call superstitions. Fears of mysterious influences and powers which cannot be defined or described, like the fears men feel in passing through a dark wood at night, or the sensations of children as they look into a deep cave, or the feelings which survive in civilization as to the number thirteen and seeing the moon over the left shoulder. These feelings are attached to places and objects, to a strange tree, or a peculiar stone, or a mysterious animal, or an unusual man or woman. They are a combination of wonder and of fear, and result in a combination of rites, some of simple worship, the expression of the wonder, and some of propitiation, the expression of the fear. Especially animals are looked upon as Divine, snakes and tigers, and monkeys, and many others. Divine, did I write? The word has too sacred a meaning, unnatural, or supernatural, or uncanny, or ghostly would be more fitting. Naturally the rites are of the simplest, as boys knock wood to avert bad luck, a remnant of ancient heathenism still surviving among us. In this lowest stage there is constant change. If,



THE TOWERS OF SILENCE, BOMBAY

It is here that the Parsee dead are exposed.

for example, a tree which is supposed to be worshipful is cut down by some foreigner, nothing is thought of the catastrophe, nor is any explanation forthcoming as to what has become of the mysterious power which had been supposed to dwell in it.

As these men worship powerful and dreaded animals, so they worship powerful and dreaded men, living and dead. Before the grave of an Englishman who had been much feared, the simple-minded natives made offerings, cigars and brandy and the like, supposing that after death he could be propitiated by gifts of the articles he was addicted to in life. Stranger yet, a story is told of an official who became a god while still alive. His worshipers would grovel at his feet and offer gifts, while he cursed them and declared himself no god. But his affirmations did not affect their faith, a god he was, and a god he must remain.

Above this condition, where, let me repeat, the terms God and Divine are too exalted for the objects of worship, we find an infinite series of gradations. There are local gods, with histories and priests, and elaborate cults, and there are universal gods, who may be described nearly in the terms we use to describe the Christian's God. There are in connection with these various deities all forms of rites: some of them grossly indecent, some refined and pure; some shockingly cruel, and others impressive and well-ordered; some of them wildly extravagant; others simple and plain. For as we have a continent in extent, and a continent in the number of peoples, so we have more than a continental variety in religion. But still, excluding only the Mohammedans, the Parsis, the Sikhs, and the Dravidian peoples not yet reclaimed, all are ranked as Hindus. How can we explain such an anomaly? How can we reconcile



HINDU BURNING GHAT ON THE BANKS OF THE GANGES RIVER, BENARES, INDIA

One corpse is tied up in white cloth near the water's edge. One corpse is burning with smoke ascending. The ladder like frame is the bier on which the dead body is tied. On the left hand side of the picture two mourners stand looking at the ashes of a relative.

oneness of faith with a multiplicity of contradictory beliefs? Well, it is not a oneness of faith. Hinduism, as we have explained, means merely the mass of those who accept the supremacy of the Brahmins and the caste system. Within those broad limits everyone may believe and worship as he will.

For the religion of India in its highest development is the worship of the "Ultimate and the Absolute," as Mr. Okakura told us in our second article. Can we get that meaning clearly before us? In spite of its abstract nature, let us try. The Ultimate and the Absolute represent the reality which is from everlasting to everlasting, which never changes, and which is infinite, that is, limitless. Therefore, it is the opposite of all which we can see or touch or define. All these things pass away, sunshine and shadow, day and

night, leaves and flowers, winter and summer, the trees, the hills themselves, the earth, the sun, the universe, all began to be, all change, all pass away, all therefore are the very opposite of the Ultimate, which is changeless and forever the same. How shall we define it? Perhaps by negatives: it is not the fire, the rain, the sun, the earth, man's mind, the universe. But how shall we define it more closely? We cannot, for to define it is to limit it.

I was once in the market place of a city in the Deccan, listening to a Christian Brahmin preach the gospel. A student from a college in Ceylon translated his words for me in excellent English. The preacher spoke of the nature of God, infinite, all good, all wise, all loving, when a Hindu in the congregation began vehemently to contradict. The dispute became so hot that it was proposed to leave



MOHAMMEDAN MOSQUE, NEAR BIDAR, DECCAN, INDIA

This was built by the Emperor Arungazeb, through the "grace of God," on the site where a Hindu Temple formerly stood. At the left is the door of the underground passage to the Hindu shrine, 130 feet through water.

the street, and entering a garden near at hand to sit down under the trees and have the discussion to an end. The substance of it was this: The Hindu asks the Christian as follows: "You declare God to be Infinite?" "Yes." "What is the meaning of infinite?" "It means limitless." "And what part of speech is good?" "Good is an adjective." "And what is the grammatical function of an adjective?" "To limit a noun." "How then do you apply an adjective to God, calling Him good, and thus limiting the limitless?"

By this philosophy, therefore, God cannot be described, no adjective applies to Him, and we can neither preach about Him nor urge any to worship Him. How then can we have anything to do with Him? In the conversation described above, the Christian Brahmin took his turn in asking questions: "You believe in God as infinite?" "Yes, I so believe." "And you say that no adjective can be ap-

plied to Him?" "I so affirm." "How then can you distinguish Him from nothing?" That becomes the question, how can you distinguish Him from nothing? You cannot, by logic or discourse, but you may by long processes of contemplation or of asceticism bring yourself to a place where you will understand. Then it will appear to you that God is the only reality, and that everything which men regard as real is an illusion—earth, and men, and sky, and devils, and gods, and life, and death, and my own soul—all are such stuff as dreams, having no real existence, for that which is, is the Infinite. My own existence is illusion like all the rest, excepting as I come to identify myself with the changeless, timeless, limitless, indescribable Ultimate and Absolute.

This, then, is the height of religion, but manifestly it is unattainable for most people. Men with families, engaged in the struggle for the lives of those they

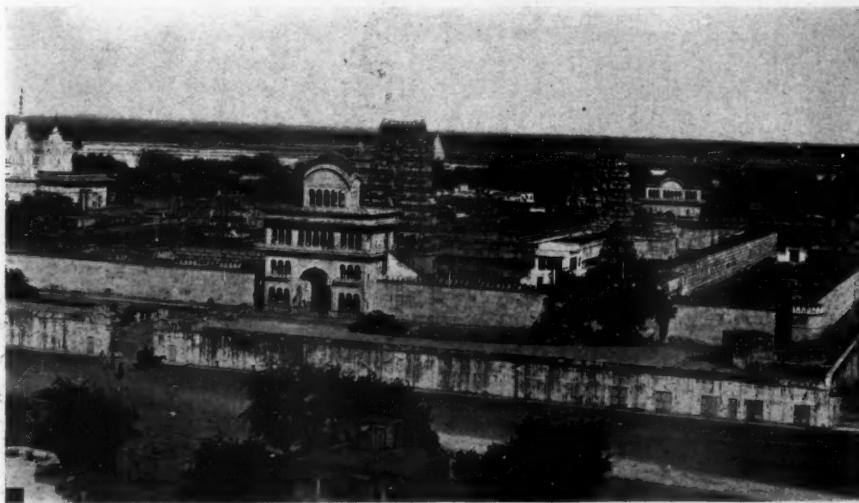
love, believe that wife, and children, and parents, and neighbors, and their own selves are real. It is only by withdrawal from all these that a man may convince himself at last after years of rigid discipline that nothing exists but God. So the common people may be left to their delusions, for they cannot be led to this true worship of the Ultimate and the Absolute. Hence, too, the Brahmin who has attained salvation may with condescension assist at the celebration of any form of service, since all are alike true or untrue to him.

To the common people such a man is an incomprehensible mystery, and because incomprehensible he is therefore Divine, for in India the Divine is nothing else than the mysterious, the incomprehensible and the powerful. Mystery and power, these under a vast variety of forms are the divinities of all the people, of the dullest peasant as of the highest scholar, and as the philosophic Brahmin delights in such disputes as I have described above, where the mind at last is "in endless mazes lost," so the common man loves his own special brand of the incom-

prehensible. He looks up with awe to the men above him, and worships them. At the great Mela at Allahabad, in the triangle formed by the junction of the Ganges and the Jumna, I have seen lines of filthy ascetics—naked, repulsive, with foul and matted hair, followed by companies of men and women worshiping them, and believing in their superior and Divine holiness. Only let us remember that "holiness" does not mean of necessity uprightness, but attainment of supernatural comprehension and power.

Naturally magic flourishes. It is supposed that man can attain power over the gods by his rites, and stories are told of elaborate plans formed by the gods to prevent saints from continuing in holiness because of the fear that the saint would become greater than the gods themselves, and compel them to do his bidding. Perhaps the most popular of all the sacred books of India contains a long story of the creation of a particularly attractive and sensual universe for the corruption of a saint who has successfully resisted all the temptations of our world.

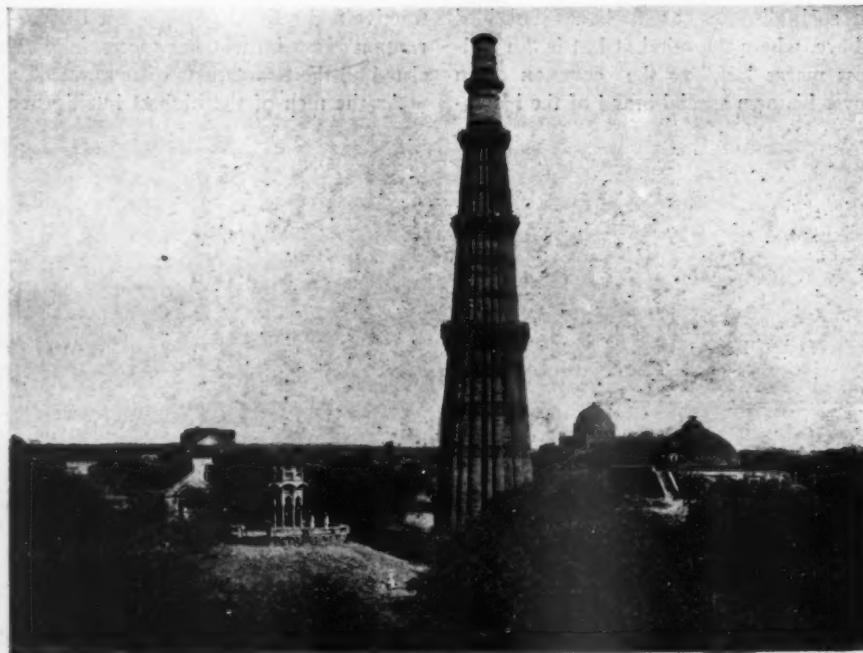
As the men of the highest intelligence



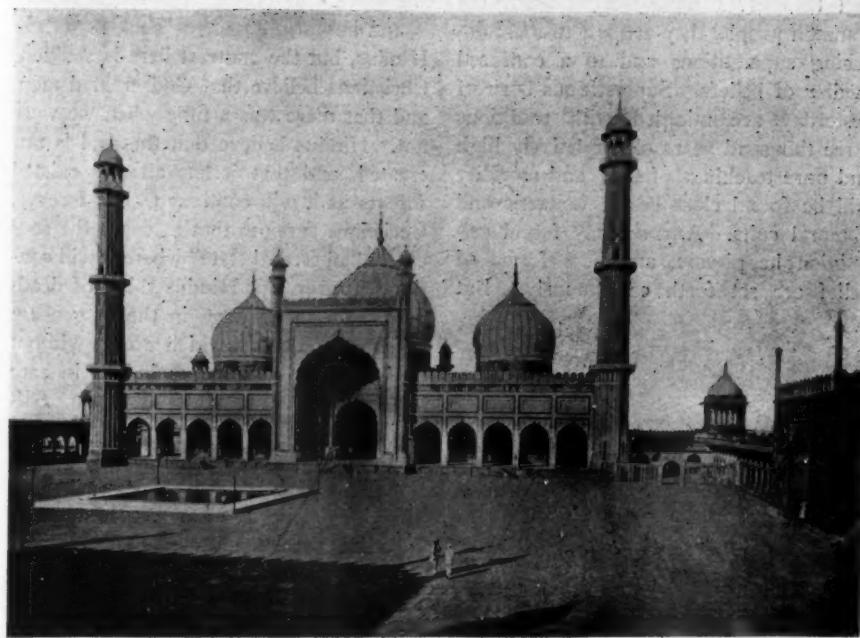
GENERAL VIEW OF SETH'S TEMPLE, BRINDABAN, INDIA



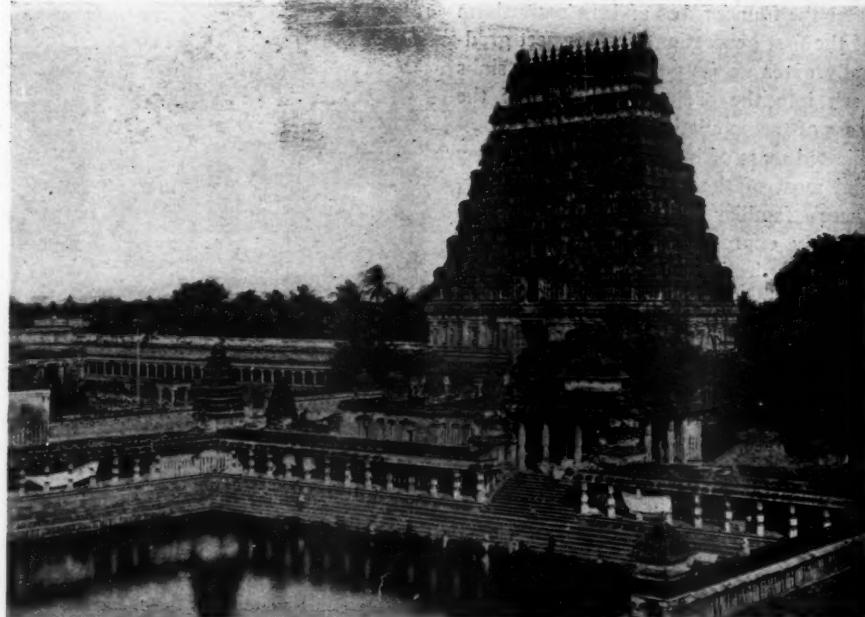
BABATUL TEMPLE, UMRITSAR, INDIA



THE KUTUB MINAR (TOWER) AT DELHI, INDIA



THE GREAT MOSQUE AT DELHI, INDIA



TANK AND NORTHERN GOPURAM (PYRAMIDAL TOWER OVER TEMPLE GATEWAY),
CHIDAMBARAM, INDIA

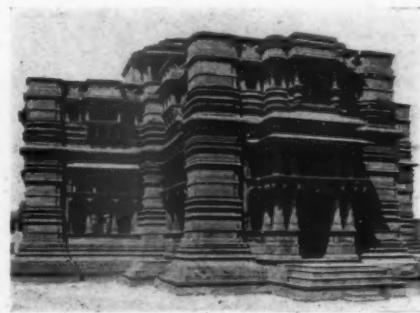
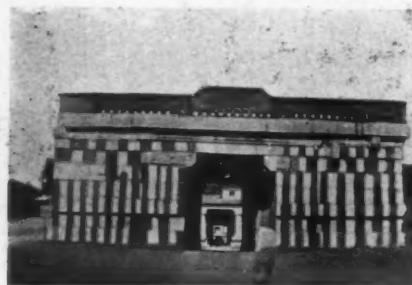
feel themselves forbidden to teach the common people, they are left to their basing superstitions and to a confused medley of beliefs. Superstitions born of yesterday are mingled with traditions three thousand years old: relatively high and pure teachings of God and morality will be found close beside fantastic and immoral cults. Anyone may found any religion he pleases, and new forms of belief are set forth continuously. But

are there differences. Christians believe in the immortality of the soul, as do the Hindus, but the contrast here is striking. Christians believe that God created man, and that there was a time when we were not. Hindus believe that the soul is un-created, and that it has already existed forever as it will continue to live forever. Christians suppose that at death the soul enters "an eternal state" where it will continue forever, but Hindus think of death merely as an incident, in the long chain of endless changes which go on without beginning or end, unless indeed in rare instances some one attain salvation. Salvation to the Christian means Heaven, but to the educated Hindu it means absorption in the Deity and the loss of our individual existence. Save as it finds this salvation then, the soul goes on and on forever, and exists in a vast variety of forms—on earth, in Heaven, in hell, as god, devil, insect, animal, man, having all experiences and undergoing every possible form of happiness and woe, though

KOLARAMMA TEMPLE, SOUTH INDIA, BUILT
IN ELEVENTH CENTURY

after the founder dies and the enthusiasm of the first generation dies, the sect gradually gives up its peculiarities and sinks back into the ordinary fashions of the mass of the population. Within this complicated mass of beliefs and rites we may find most of the distinctions and differences familiar to ourselves though quaintly expressed: thus believers in a rigid predestination, a salvation by grace, are designated as the kitten sect, since they are carried to salvation as a cat carries its kitten, by the nape of the neck; while believers in free will and salvation through our own efforts are the monkey sect, who are saved as is the monkey who clings tight with his two arms around his mother's neck. There are great denominations who believe in a Creator who formed all things, and one which teaches that all things flow forth from God by an eternal necessity.

But while there are resemblances so



TEMPLE OF GOBIND DEVA, BRINDABAN

on the whole suffering predominates. Thus a series of stories about Buddha, very popular in Ceylon, represents him as having adventures during many lives, and mentions him as living in the following existences: ascetic 83 times; a monarch, 58 times; the divinity of a tree, 43 times; a religious teacher, 26 times; a courtier, a Brahman, a prince, each 24 times; a

nobleman, 23 times; a learned man, 22 times; the God Sekra, 20 times; an ape, 8 times; a merchant, 13 times; a rich man, 12 times; a deer, a lion, each 10 times; the bird Hansa, 8 times; a snipe, an elephant, each 6 times; a fowl, a slave, a golden eagle, each 5 times; a horse, a bull, a Maha Brahma, a peacock, a serpent, each 4 times; a potter, an outcast, a guana, each 3 times; a fish, an elephant driver, a rat, a jackal, a cow, a woodpecker, a thief, a pig, each 2 times; a dog, a curer of snake bites, a gambler, a mason, a smith, a devil dancer, a scholar, a silversmith, a carpenter, a waterfowl, a frog, a hare, a cock, a kite, a jungle fowl, a kindura, each once. Of course this list makes only a beginning of Buddha's innumerable lives, giving only those of which incidents have been handed down. He was never born as less than a snipe, nor in one of the greater hells, nor as a female.

The Indian imagination delights in these extravagances. Thus for a measure of time:—take a cube of ten miles' measurement, composed of the hardest rock, let the woman who has the softest touch of all the women in the world, once in a hundred years touch it once, with her lightest touch, using the most delicate fabric known. Beyond all doubt each touch will make some impression, and when by successive touches the whole cube is worn away to nothingness you have your unit, with which you can measure periods which are really long!

We may ask by what is our future existence determined, what is the rule and order of our fate? And the answer is *karma*. As the Christian believes in a God who rules and by whose righteous judgment men are rewarded or punished, so the Hindu believes in an invariable law, *karma*, of cause and effect. Every cause must have an effect and every effect must have a cause. Thus, our present life is an effect: it began to be so many years ago, and it is happy or miserable. The cause must be sought in some former life.

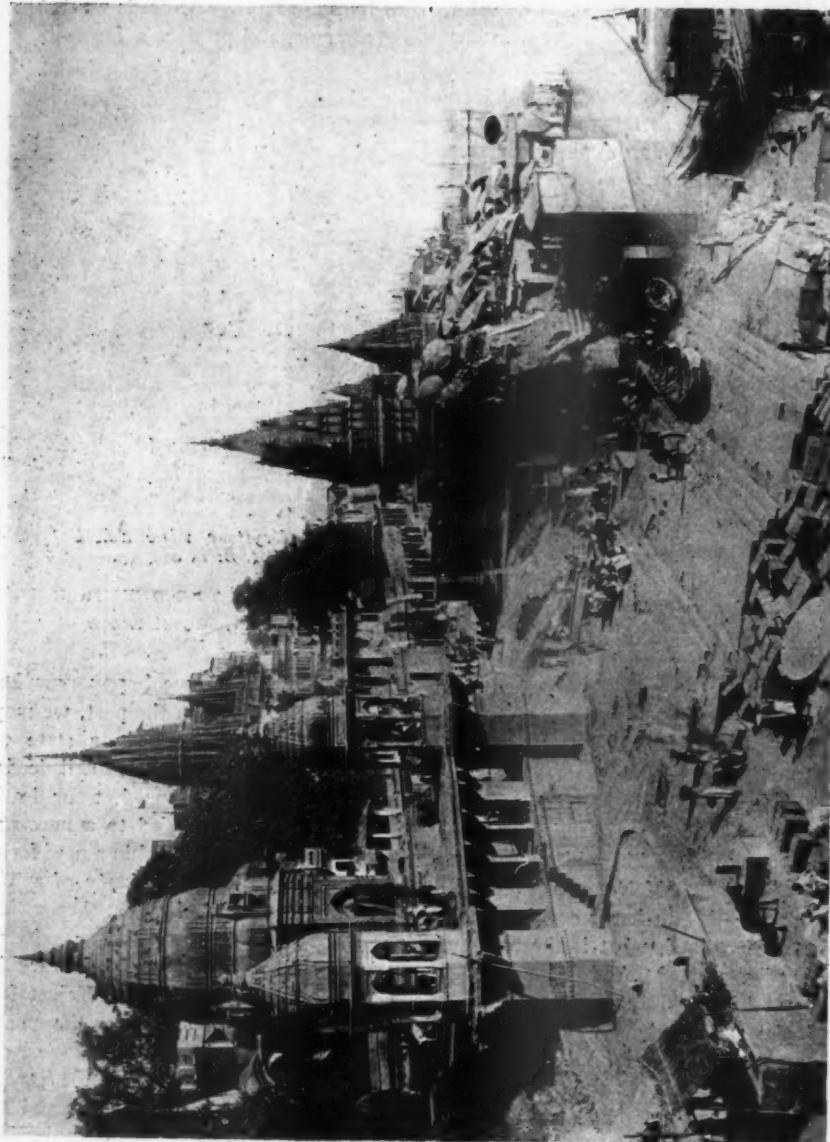
Because we then were virtuous we now are happy, or because we then were sinful we now suffer. Our past deeds work out their recompense now. In like fashion our lives are causes, the deeds we do shall live after us, and produce a future in ac-



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COLOSSAL FIGURES TO GOD IYANNAR NEAR MADURA, SOUTH INDIA

cord with them. Once happy now because of a good life in the past, we may enter the next existence in a state of misery because of our present evil deeds. All we do in life is balanced at our death and the net result carried to a new account; or, rather, embodied in a new form of life. Thus, the net outcome of a life may have the value of a flea, then a flea will embody it; or a god, when a god will enshrine it. When now the balance is used up, whether it be only sufficient for the life of a flea, or ample for the existence of a god in the highest heaven, or so awful that it means ages in the lowest hell, the condition changes, flea, god or devil dies and a new existence begins once more. Thus one may go at once from heaven to hell, or from some lower form to a higher; though the transitions are usually not extreme, and it is a toil-



WATER FRONT OF BENARES, INDIA, THE SACRED CITY

some task for one who has fallen to recover place and opportunity again. Thus are explained the inequalities in the present world, some good men are miserable because of evil done in former life: they will get their reward by and by: some evil men are prosperous because of virtue in the former world, and their punishment for the present offences as surely await them in the world to come. Thus the universe shapes itself into "three worlds," past, present, and to come, instead of as with the Christians—the present and the future. The result of this teaching is two-fold: first, submit to fate; your present lot is the result of former deeds; and second, know that existence is misery. Happiness may endure for a season, but surely evil comes as night follows the day. Life, therefore, is wearisome, and the highest gospel is the teaching of an escape from our individual existence.

We have written of goodness as holiness, but in the development of religion in India, religion counts for more than ethics. Forms and ceremonies, prayers and formulæ, especially in unknown tongues, the ministration of priests and the maintenance of ceremonial cleanliness are the main things. A woman touched by a little child in an early morning hour, cried out, "Poor me," for she was obliged to begin over again the long course of ceremonies almost completed and necessary before she could undertake her household tasks. A traveler who bought an article of food from a vender at a railway station and helped himself to his purchase, had to take the whole stock, as his touch had polluted it. The ritual varies with the different cults, but the same underlying ideas obtain with all. One form of holiness is right conduct, but it is not on an equality with ceremony as an approach to God.

One may well dwell upon these religious forms and ideas for they seem especially to represent the Spirit of India, like a mental photograph of the whole. As

we cannot think of our friend without imagining his body, or of it save as a symbol of him, as we may begin with either the outward or the inward, so interwoven are they in his unity of person, so it is with this people. Let us then review both sides briefly:—

A vast continent, with varying sceneries, races, climates and conditions, enclosed by great mountains on the north and wide oceans on the other sides, it is a world in itself, yet a world unlike the rest of the globe, with special characteristics of its own; its temperature is excessive, its dependence upon periodic rains extreme, its fertility great. Its climate makes man at once submissive and irritable, deadens sustained effort and kills ambition. In it he comes to an early maturity, attains his measure soon, and rests in a middle age which is content with small success. Nature seems supreme. Its fertility makes great labor unnecessary, and also overpowers man so that he is helpless before beast and jungle, famine and pestilence. A land where vegetation is grandiose and over-luxuriant, so that humanity is insignificant notwithstanding its mighty numbers.

Here man early reached a high degree of civilization. He conquered the land, but never thoroughly. He worships beasts and serpents, and is devoured by them. He needs but little, but has never learned to make the little certain so that it can be depended upon, but learns to submit to forces stronger than himself, accepting the inevitable. The population is formed layer on layer, ancient peoples who have made no advance since the dawn of civilization, and other races and peoples superimposed, each with its own status, and its own degree of advancement. Its history is the story of successive invasions, of prodigal luxury for the conquerors and their certain debasement until ready for the coming of some new virile people who repeat the same experience. Where the lower accept their estate, and worship



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DILWARA TEMPLE, MOUNT ABU, INDIA, CHIEF SEAT OF THE JAIN WORSHIP

men who are more highly placed, where dreams of equality and liberty have never come, and where the overhanging and overpowering belief is in fate. Where that which is is that which shall be, and where there is no desire for any new thing under the sun. Where none the less man has reflected profoundly, considering the deepest problems of life and destiny and being; where high social position depends not upon wealth, nor power, nor intelligence, but on birth; where the ideal is

not success, nor comfort, nor fame, nor wealth, nor rank, but the mastery of all outer circumstances and the supremacy of the spirit. Where asceticism, philosophy and earthly indifference to the world are the attainments most sought. "My pundit," said my friend in Bombay, "would not leave his seat and go to the window to see the greatest spectacle on earth."

When now we ask ourselves for the specific problems for India and for their solution, we are inclined to say these



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INTERIOR DILWARA TEMPLE, MOUNT ABU, INDIA

things are too great for us, let us leave them to the slow working of natural laws and to the direction of the Divine Spirit, ourselves meanwhile content with the different fate allotted to us. But such an answer would be in harmony with the Spirit of India and not with the Spirit of the West, which seeks to master nature and to make natural forces our servants. But protest as we may against fatalistic content, we are certain that the man is

doomed who attempts, in Kipling's phrase, to "hustle the East." True remedies can be found, but they will be slow in their effects, and India can solve the problems which have been caused by millenniums of existence only by centuries of endeavor. Here will be no instance of a people born in a day or of a regeneration by miraculous transformation. Here reform contends against hoary traditions, a society bound by custom which is

stronger than life, and the forces of material nature.

Manifestly we begin with the last named, nature. There is no question in India of an American social condition, of villages with wide streets, and trim



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INTERIOR OF PEARL MOSQUE, AGRA, INDIA

gardens and pleasant cottages. We cannot anticipate a time when the laboring man shall earn a dollar and a half a day, and when the man of moderate circumstances may anticipate a thousand a year. We shall not look forward to a future when our machinery of civilization, our houses and furniture and clothing and food shall be introduced. East shall continue to be East, India will not become America, and in outward conditions there shall continue to be a great gulf fixed between the two. Similarity in these things is not even desirable. The Hindu has his own standards, and they are in accordance with his needs. He has lessons for us, as he shows how self-respect can be maintained on the merest fraction of that which we regard as essential. It would, indeed, be a calamity were our notions to prevail everywhere. Surely his is not after all the lowlier ideal, to be rid of impedimenta, and to seek highest satisfaction, not in

the abundance of things he possesses, but in life itself. There are times when we may well envy the simplicity and plainness of life in the great peninsula.

But admitting all this, and insisting upon it, still, the people may be delivered from actual want, from the poverty which does not know what the satisfaction of hunger means, and from the recurrent calamities which decimate whole sections. Better agricultural methods, irrigation on a still larger scale, the cultivation of regions which are scantily peopled, the exploitation of natural resources which are still untouched, all this and more can be accomplished, so that there may be an increase for ordinary life and provision for years of scarcity. This would require progress in wealth, but at a moderate pace, with life continuing upon the ancient lines.

The problems of government are scarcely less arduous. It has always been



GREAT CAVE OF ELEPHANTA, BOMBAY, INDIA

far too expensive, and so it continues in our day. The British government has given unexampled peace to the people, and justice. It is incorruptible and impartial. It studies the needs of the people and it seeks to further their interests. In our second article we quoted words of high approval from native writers. But there is another side. The government is terribly expensive, and it is foreign. Brit-

ish standards of life cannot be lowered to the native level, so that salaries must be paid which will maintain the English ways, and which will tempt competent men to a life of exile. Hence salaries are very high, with ample allowances and pensions and payments to widows and orphans. The home government exacts no tribute, yet an immense amount of money goes year by year to England, sent home by English officials in payment for English luxuries and necessities. There is an army of civil servants of foreign birth, and regiments of troops, who are supported by the native treasury. A visit to the cantonments of a crack British regiment astonished me at its provision for the needs of the men, every three soldiers having a native servant. Any other policy would be suicidal; the foreigner cannot live as at home, but the native pays the bills.

Besides, the foreign occupation crushes the native spirit. Every native gives way to the Anglo-Saxon as to his conqueror. White men constitute a caste by themselves, and the consequent servility on the part of the men who own the land is degrading to both ruled and ruler. In such circumstances a vigorous national life is impossible. We cannot conceive of India as coming forward to play a great part in the future of the world, as making great contributions of its own to our science, arts and literature, while its children are so humiliated.

The solution would seem to be an increasing measure of self-government. This is demanded by a growing public sentiment, and is awarded in a degree by the employment of natives in the civil and military service. Yet only in a small degree, for the positions of large pay and influence are reserved for white men. None else, it is argued, are capable. Foreign writers complain that even as subordinates, native officials are arrogant, and corrupt, and inefficient. Doubtless there are grounds for the accusation,

but, none the less, India can have a true future only as the ideal is kept steadily in view, and as the British government recognizes its position as one of trust, holding it not for glory nor for gain, but for the interests of the people, and for their advancement. The young men must be



WAY-SIDE SHRINE, MORADABAD, INDIA

taught honesty and patriotism. There is little yet of either. How could it be otherwise with the story of the past before us and its influence all pervading among the people? Patriotism has been impossible, and now it is only slowly kindled, but without it there can be neither true dignity nor true responsibility. The same great principles obtain throughout the world in society and in physics. Government must be by the people and for the people. Not it is true on the pattern everywhere of England or of the United States, as well expect English country houses and American villages everywhere, but adapted to varying circumstances and needs. England has proved herself worthy to rule. She only has made a success of empires across the seas. She only has sent forth successions of noble and self-sacrificing men to serve her in foreign lands. But to all the rest she must add the highest gift of all, the capacity and the right of self-government. It will be her highest praise if she can make her rule unnecessary and bring at

last the day when India shall take its place among independent empires.

But that is in the dim future. Immediately there are more pressing needs. We have seen how small is the percentage of educated men and how infinitesimal the number of women who can read. The problem of education is almost the

the prey to superstition, and tradition, and disaster. Only enlightenment can break the chains which bind the people, and make possible for them a glimpse into the higher world. Mission schools succeed with the few; it remains for the government to undertake the problem for the mass. How shall this be accomplished, whence shall come the funds, the teachers, and how the desire shall be awakened where it does not now exist, are questions calling at once for the wisest statesmanship and the broadest philanthropy. Such an education, we need not add, should not be modelled upon our own. The people of India have their own difficulties and they should be taught to meet them. There are already noble efforts in progress for such training as will fit them for the struggle for existence, making them better farmers, more expert mechanics, and more competent workers in their various occupations. This is closely allied to the two questions already discussed—how the people shall be prepared for self-government, and how they shall be relieved from the burden of crushing poverty. Science is given us for the mastery of nature, to make man at once intelligent and free. Adapted to India it will accomplish these two tasks. Man will no longer be the prey of superstitions, surrounded by imaginary foes, and he will be armed against his real antagonists, learning how to live to best advantage and to highest purpose. Education must be the means to all higher ends.

Religion we have left to the last. It is the greatest problem of all, and the most pressing. We are far from advocating the introduction of a new sectarianism, but the most sympathetic review of conditions in India must reveal the need for a new gospel. Very much which goes under the head of our own religion is indeed unnecessary. Its introduction would only bring fresh confusion. The Hindus will not accept Christianity as bound up with our civilization.



SENTINEL GOD SIVA, VELLORE, INDIA

greatest at the present time—so great that it is baffling and yet imperative. Thus far the government has confined its attention to the training of the few. Young men are taught that they may be fitted for the public service. Entrance to public life is the motive which sends the brightest sons of well to do families to the colleges. They are taught the studies which belong to our own institutions, and acquit themselves, as we should expect, with credit. The larger problem of the masses is almost untouched. Yet while it is unsolved, India will continue as it is,

for that as we have seen is not suited to their needs and is repugnant to their taste. Nor will they accept our philosophical doctrines. In metaphysics they are past masters, and they are not prepared to sit at the feet of Western scholars. But fortunately, in our day, Christianity is returning to its first simplicity, and in the teaching of Christ there is neither East nor West, but the gospel for a common humanity.

Indian religion is a complex mass of cult and philosophy. Christianity should be taught in its simplest form, as the Fatherhood of God and the brotherhood of man. As the first it will free the people from their bondage to fear, from their superstitions, from their reliance upon priests and ceremonies, and will give each man his value as in vital relationship to God. The second will break

down caste and exclusiveness, and teach men not to call each other common or unclean, but to recognize their common and mutual relationship and duties. Caste isolates, race from race, class from class, guild from guild, family from family. Philosophical religion completes the isolation by separating the individual and making him seek salvation for himself in meditation or by asceticism. Christianity breaks all this down, making service of others, even the outcastes, the highest worship, and bringing all men together as brothers. It is this inner regeneration which India chiefly needs. With it accomplished, all that is best will follow, and we shall go there then, not from idle curiosity, but to learn the lessons it can teach us, of simplicity, and spirituality, and the freedom of the soul from the trammels of the outer world.

China I

LET us think of the United States east of the Mississippi, with Texas, Missouri, Arkansas, and Iowa added, filled with more than three hundred millions of inhabitants, and we can form a picture of China. This territory is divided into eighteen provinces, and its chief physical features are three great rivers, with plains, mountain ranges, hills in endless variety and boundless resources. Besides, to the northeast is Manchuria, to the north Mongolia, and to the west and northwest Tibet, Ili, and Kokonor. The whole is under Chinese control, one-third of Asia, one-tenth of the habitable globe constituting the greatest independent empire the world has ever known in population and in duration.

Its chief characteristic is isolation. It is bounded by mountain ranges, deserts, pathless wastes, and the broad sea. From the dawn of history, and this conventional

phrase here means a really immemorial antiquity, the empire has been not only free and independent, but self contained and self reliant. Unlike India it has never known an invasion which has modified the customs or the ideas of the people, for although foreigners have repeatedly conquered it they have been powerless to influence the life of the people, but have themselves submitted to ways and manners which are stronger than the most triumphant arms.

Not only has the empire thus maintained its solidarity and its traditions, but it has preserved and strengthened its pride. Could we conceive of the Mississippi Valley in isolation, its people having for thousands of years no vital connection with any other civilized folk, with rude Indian tribes, or some semi-civilized peoples constituting the world outside its own boundaries, we can understand how a pride of race might be cultivated which

would regard the indigenous type of civilization as the only enlightenment, and all the rest of the world as barbarous. So in fact has it been with China. Its own civilization is so ancient that its origin is wholly lost. The people in their own thought have always been enlightened. No great teachers ever came to them from other lands, no adventurous travelers brought back from beyond the mountains or the seas the treasures of foreign parts. Save for a few men who penetrated India, and for the coming of the Buddhist religion, no debt is acknowledged to any but to themselves. Thus the Empire becomes "The Middle Kingdom," the middle of the earth, the center of enlightenment, surrounded with outer darkness and a fringe of savages. We must dwell upon this feature, and emphasize it, for it is the key to our explanation at once of the institutions and character of the people and of the problems with which modern statesmanship, science, philanthropy, and missions must contend.

Thus understood, we shall perceive that the Chinese are not inherently different from the rest of mankind. For far less reasons the Greeks looked down upon all peoples as upon barbarians and thought it a virtue to hate unreservedly the foreign character. So provincials the world over have thought themselves the elect of Heaven. Common as all this is, and familiar from countless instances known to ourselves even among Americans with all our opportunities for knowledge of other localities, in China provincialism has been made racial by the situation of the country and by its wide separation from other favored sections of the globe.

Ten centuries ago China was undoubtedly the most civilized portion of the world, and three thousand years ago only Egypt and possibly India could have competed with it. But while the others have changed in various ways, China has remained the same. Think of some of its achievements! The greatest structure

ever reared by human hands is the great wall. It is fifteen hundred miles long, without break it crosses valleys, climbs mountains, clammers up the face of precipices, and bounds an empire on the north. It was built before the formation of the Roman Empire, while it was still a republic, and while Christianity was still unborn, in 204 B. C. Or, to take a modern instance: while the enlightened peoples of Europe were still engaged with the crusades, before gunpowder or the printing press had been invented, China built the great canal, almost seven hundred years ago.

Our imagination fails us with such numbers. A thousand years of Chinese history makes no impression upon us, for they stand for no events and are represented to our thought by nothing distinguished in character or literature. But to the scholar all is different. He learns to fill out the centuries and gains at least some faint idea of their magnitude. He comes to understand that it has not been quite a monotonous sameness, but that there have been wise and unwise rulers, successful and inefficient dynasties, periods of refinement with flourishing literature and art, and periods of terrible and desolating warfare. In China, too, he comes to understand there have been great sovereigns, great novelists, great essayists, great historians, great artists. To begin to master all that has been there achieved is beyond the powers of any man, and the most that an industrious student can hope to do is to learn more or less thoroughly the events of some single period, or to trace the development of some particular line of science or of art. Chinese encyclopedias there are, in hundreds of volumes, and histories which seem interminable, and dictionaries which are terrifying by reason of their size, and compendiums, and short editions innumerable, themselves seemingly long enough for the most industrious.

But leaving this, let us look over the



SKETCH MAP OF THE CHINESE EMPIRE
Dotted lines indicate provinces of China proper.

country and note some of its acquired characteristics. First of all perhaps is the kind of cultivation. Man here has developed a form of agriculture which is akin to gardening, minute, thorough, utilizing every spot and space, so that the impression is not of fields and meadows and pastures, but of little plots as carefully tended as a flower box for a window. There are no flocks, nor herds, nor carriages, nor pretty farm houses. Villages there are, innumerable. At a distance they are often attractive, but they will not bear a closer inspection. The streets are very narrow, seldom over ten feet in width, the houses are low, small and miserable, and there seems a total lack of order, cleanliness, and of course, of elegance. There are no parks, nor

pleasure grounds nor attractive suburbs. The village begins and ends suddenly, and is as cramped for space as are the cities. There are no trees, nor vines, nor (not to dwell too long) comforts without the houses or within. Outside the villages are the garden-like fields, and roads stretching from village to village; in all directions. There are great roads, some of them paved, but all of them like the smaller ways in horrible repair. This is true also of the streets in the cities. Peking is distinguished for the width of its streets, and for their badness. It is said that after a rain pedestrians have perished in them, so deep are the holes, and so fathomless the filth, while in dry seasons the dust is almost as terrible.

The traveler in China is repelled by this



RICE TERRACES, CHINA

Illustration of the intensive cultivation of fertile lands.

view, even more than by his sojourn in India. He finds the adjective "Asiatic" applicable to both and with derogatory significance. This is perhaps deepened as he remembers the imbecility of the people in their contact with the foreign powers. India has been repeatedly conquered, and China has proved defenseless against a few thousands of men. The same disorder, and lack of system, and contentment with obsolete methods are found in both war and peace, so that our visitor, upon this brief inspection, decides that China is grotesque and impossible.

It is not easy to get beyond these surface opinions. It is true there is nothing which corresponds to the caste of India, nor to the vast variety of race and religion which makes the problems there seem so intricate. The people of China are remarkably homogeneous. It is true there are differences of race descent among them, but as immigrants from dif-

ferent nations become in a generation or two indistinguishable in the United States, losing their differences in a common likeness, so it is in China. There, however, the differences in language are great, dialects differing so widely that the natives of one district cannot understand the natives of another, but nevertheless the homogeneity is greater than the diversity, for the written language in all sections is the same, so that all Chinamen study the same books in the same way, write the same styles of letters in the same words, and possess in general the same literary, philosophical, and religious ideas. Further, the homogeneity is increased by the lack of hereditary distinctions in rank. There are it is true, noble families, and other families distinguished for centuries in various ways, but these distinctions do not separate their possessors from the people, and confer no privileges. Theoretically China is the most democratic of

empires, a place where all men are equal. Theoretically the son of the poorest peasant is on an equality in all respects with the son of the richest man, and as a matter of fact, many of the greatest men in China have come from a humble parentage and from poverty. Thus the natural and artificial barriers which isolate in India are wanting.

This constitutes the first great difference between the two: India is essentially aristocratic, while China both theoretically and practically is democratic. Why then cannot the foreigner easily and successfully learn more of the people than appears upon the surface? There are reasons enough. One is that the foreigner is often too contemptuous to take the trouble. The view already outlined is sufficient, and he abides with it. Another reason is that a real acquaintance requires great perseverance and persistence. It is not only that the language must be learned, and this is one of the severest tasks ever set man, but an intricate system of etiquette and an extended literature and history. It is only the unusually gifted foreigner who can overcome these barriers, and enter into real intercourse. For it can be achieved on no easier terms, and, therefore, the number of foreigners whose opinion is really valuable is very small. For we must remember that the Chinaman looks down upon us, and esteems us barbarians. Recalling our own contempt for him, remembering his ill smelling streets, his horrible roads, his comfortless dwellings, and his many eccentric ways, that he should look down upon Europeans and Americans seems simply one more absurdity. But after all it is not absurd, though it is undoubtedly mistaken.

Let us take up the two items named, language and etiquette, and try to understand why the foreigner is a barbarian to the Chinaman. First the language: This is the subject of life long study to the educated man. The little boy begins the endless task. He is taught profound

respect for his teacher, and is informed that the great sages, Confucius and Mencius before whose tablets he bows on entering school, were teachers. His teacher is paid little in money, but greatly in respect. He may punish his stupid scholars at pleasure, though their parents would not think of flogging them. With this early reverence for his teacher is joined a reverence for books, so that not a printed page, or even a scrap with printing upon it, shall be treated with indignity. Thus from the start letters are given supreme



WATCH TOWER IN EXAMINATION HALLS,
CHINESE UNIVERSITY AT NANKING

place. Nor is this merely rhetorical extravagance.

The boy in school sees everyone giving place to scholars and graduates, the presence of a man with a degree in a village giving it distinction. Rich merchants pay large prices for the honor of a degree, though they know that the fact of its purchase destroys most of its value. Not only is social precedence given to scholarship, but there are legal immunities as well. The man who has passed the Imperial Examinations has rights before the



A VERY OLD CHINESE UNIVERSITY IN WHICH MANY FAMOUS SCHOLARS HAVE STUDIED

law possessed by none others, and more than this, he only is eligible to any position in the government. Not rank, nor riches, but scholarship gives what men everywhere covet—power, precedence, privilege, and consequently in every village, with rare exceptions, is a school. Rich men hire private tutors for their boys, and everywhere there are the signs of the predominance of learning.

It is true the results are not satisfactory from our point of view. The methods of instruction are slow, inefficient and wasteful. Only the brightest succeed, and multitudes of pupils gain nothing from their arduous toil. For example, students are required to commit an immense amount of literature to memory, spending years on the task, without one word of explanation. As if our primary student should be asked to commit the classics—say Homer and Virgil—from beginning to end without any translation, or any explanation of any difficulty. Then when at last, after

years, the task is ended, all is begun again with translation and commentary—the translation and commentary being likewise committed to memory. Were our students required thus to commit all the Greek and Latin poets, with the standard authors in the same languages in prose to memory, with in addition, minute comments by standard commentators, and be prepared on examination to begin at any point and write the text with the required commentary, and then to add a poem in the classic style, and an essay absolutely correct according to the form and matter of the ancients, they would have a task comparable to that set the Chinese students.

In consequence, some scholars fail in the initial task: they cannot remain in school long enough to commit their authors; others are "half learned," that is, they know their authors by heart, but do not in the least apprehend the meaning, and above these are all kinds and condi-

tions of acquirements. Thus those who fall out by the way have nothing of real value to show for their expenditure of time and labor. But the Chinese regard all this as natural, for why should not the fit survive in examinations as in nature, and the weak and unfit fall out by the wayside? Besides, there are competent scholars enough, and we need not be anxious to increase their number.

Nor are the results with those who succeed altogether beneficial. In all the long course of study absolute submission to authority has been insisted on. As the teacher is honored next to the parent, as the printed page is regarded with honor, so in still higher degree are the classic books venerated. All the honor which Christians have given to the Bible is lavished upon the Chinese "Sacred Books." In America there are thousands who treat the Bible with scant respect, but in China there is literally none who does not honor the writings of Confucius. Thus a religious sentiment gathers around these books, and they are supposed to contain the fundamental truth of the universe itself, and the laws which must govern mankind. He who obeys them is happy, he who disobeys them is a wretch. The welfare of the empire is dependent upon conformity to the teachings, and even nature, sky and earth and sea, are affected by man's obedience or disobedience to them. Moreover, all literature—essays, poems, history—is filled with allusions to these sacred writings, and even the common talk of educated men cannot be understood unless we, like them, are familiar with their whole range.

We can understand now why the ordinary foreigner appears like a barbarian. He knows nothing of these things. Even if he "knows the language" it is only some spoken dialect, and even if he can read the Chinese characters he does not attain to literary excellence. Thus judged by one standard, the only standard known, he fails abjectly. And the Chinaman does

not value our acquirements in the least. He knows nothing of Greek, and Latin, and Hebrew, nor of modern languages nor modern science; hence a foreigner may be a marvel in all these, and it produces no effect at all because he is ignorant of Chinese literature and the Sacred Books.

Let us repeat, this learning is the sign of the gentleman, it constitutes aristocracy, and the foreigner does not possess it. Why then should he be admitted to the society of gentlemen? They do not care for his conversation, nor he for theirs, hence they remain apart. But do none break through the barrier? Some dig through it. A few distinguished foreigners have so far mastered the task that they have been welcome guests with scholars, and have met high placed graduates on an equality. But in the nature of the case the instances are few. Therefore, foreign judgments on China are not often of great value. What should we think of men who should travel through the United States, finding our food unpalatable and our manners disagreeable, and then should write books about us on these superficial inspections? Or, without knowing our language, or reading a word of the Bible or Shakespeare, or of any of our authors, and without meeting any of our leading citizens, because our country roads are indeniably bad, our railway cars overheated in winter, our habit of public expectoration disgusting, should condemn us and all our ways? On a par with such judgments are our own when we despise this vast people, so large a fraction of the human race, because they do not conform to our standards, nor come up to our modern requirements.

But if the whole literary training of the Chinaman excludes him from foreign friendship, so does his etiquette. Probably with all the world etiquette has more influence than morals in determining likings. The etiquette is on the surface so that

everyone must be affected by it, and if one violates the code in which we are trained he is a boor to us. Now the Chinaman is trained in etiquette as he is trained in letters. Confucius put propriety among the first virtues, and indeed it is a moral accomplishment to say and do the right thing at the right time. But with Chinese



A CHINESE REFORM OFFICIAL

minuteness, and Chinese patience, and Chinese regard for tradition a system has grown up which excels all competitors for intricacy. The Chinese child is trained to it from infancy and it becomes a second nature, so that the humblest does not violate ordinary rules of politeness, while the scholar is as proficient in etiquette as in literature. How then shall a foreigner become a friend? He does not know how to enter a room, nor how to leave it; he does not understand how to drink his tea, nor what is the meaning of the cup given him as he begins his call; he does not so much as know when he is grossly insulted and he insults his host, in flagrant fashion, in all unconsciousness. It is as if some guest should come to an elaborate dinner given by one of us in his behalf and should put his muddy feet on the

dining table, sitting with his hat on and his coat off. We should not invite him a second time, nor will the Chinaman as he finds his foreign guest lacking in the first rudiments of propriety. So again the Chinaman is justified, at least to this extent, that we can understand his conduct and recognize that his treatment of us is not essentially different from our conduct in like circumstances.

It is difficult to show how minute and all-embracing the rules of conduct are. For example, there is the well-known story of the American who was employed in the University in Japan, in the old days when Chinese etiquette was still maintained in that empire. After a time he was visited by a solemn delegation of the authorities, who, after much circumlocution, asked him what they had done to injure his feelings. He replied that they had done nothing, but they took his reply only as polite evasion, and insisted. As really his feelings had not been hurt by anything, he was in perplexity and began at last to ask them what he had done to indicate his annoyance, whereupon it came out that he had appeared (being really a man somewhat absent-minded and indifferent to his dress) several times in his recitation room with his shoe strings unfastened, and the authorities had supposed this a quiet way of indicating that his feelings were injured. Or to take another instance. An American long years since went to China as a missionary. He took up his residence with a group of students, and learned at once the language and native customs. Many years after he rendered the Chinese government signal service and was made a mandarin. When I knew him he lived in Japan, and he told me that in his long residence in China he had met only courtesy, because versed in their ways he rendered courtesy where courtesy was due. When a new Chinese minister came to Tokyo the American would call upon him. At the outer gate he sent in his ordinary American visiting

card. The response came back, "His Excellency is not at home." So the American advanced to the inner gate and presented an elaborate visiting card in Chinese, and again the response came, "Not at home." Then he advanced to the door of the residence and presented his great official visiting card inscribed with all his titles, and the minister was found at home and prepared to do him all honor. To have presented his official card in the first instance would have been presumptuous. He must appear in a private and modest capacity, but for the minister to have received him in such form would have been to do him a courtesy. The successive responses were really in the nature of a command to come up higher and be received in a style befitting my friend's rank and distinguished services. Naturally few foreigners have the time, the patience, or the adaptability to learn so elaborate a code, and one so adapted to all the contingencies of a strange life. Etiquette in China is little less elaborate and perplexing than is religious rite in India. In both we have illustrations of the methods in which men bind themselves

with artificial codes and make life burdensome by their own traditions. However, there comes a time when even such a code becomes a second nature, and its lack is felt as if something essential were missing.

Already we have found that first appearances are deceitful. China looked to us systemless, untidy, without elegance and repulsive. But already we have gained a certain respect for the people. It is a great accomplishment to make scholarship supreme, and to honor letters beyond rank or wealth, and this not by a class of students, but literally by all the people—by merchants, officials, and even coolies no less than by students and authors. Then, too, it is no mean accomplishment to get a code of etiquette recognized everywhere, so that everyone may know the right thing to do and say at the right time. Such a people surely do not merit contempt, but on the contrary may rightly lay claim to a high degree of civilization. Nor can we altogether wonder that our Western civilization appears to them not attractive. As the Hindu supposes that Occidentals are given to the



CHINESE FUNERAL PROCESSION

comforts of material civilization while he seeks the joys of religion, so the Chinaman fancies that we give first place to wealth and to force, while he honors literature and morals, including etiquette in morals.

Nor has his regard for morality been merely outward. Long before the Christian era a Chinese emperor declared, "The Empire is peace!" and on the whole the declaration is true. Peace is the ideal of

inals must there be soldiers, is the Chinese principle, a principle which surely is nearer Christian teaching than like Christian practise.

War in China has been terrible. For the most part it has been either the savage incursion of barbarian hordes, without mercy or reason, or it has been the outbreak of rebellion when the people have risen in mobs and have killed and slain without discrimination or limit. Hence, in both instances, war appears as a species of insanity, as indeed it is. Whereas the Chinaman loves peace, when he is stirred to war he is at once savagely cruel and an arrant coward. In a mob, with some village or town at his mercy, he will commit deeds of the most horrible description, while as an individual, or on occasions when heroism is required, he proves lacking. This, however, is in part at least because of his training. It is said that when the French attacked the Chinese fleet at Foochow in 1884, that the Chinese commander remembered that he had an invitation to dinner on shore and left his ship to keep his engagement. On the other hand, General Gordon (the famous "Chinese" Gordon) commander of the "ever victorious army" declared that the Chinese needed only good leaders and they would be excellent soldiers, an opinion borne out by the testimony of many competent observers. But however that may be, an empire has claims upon our admiration which for three thousand years has honored peace, and has given war its true place, as an alien element to be banished from the thoughts and the lives of reasonable men.

Again, we shall not permit our first view of China to blind us to another admirable quality in the people, their persistent industry. We sometimes hear of the birth, youth, maturity, and old age of nations. But here is a people which was born before history began, and is still in full virility. As we have noted, they built the great wall two thousand years



CHINESE LADY OF FOOCHOW

the Chinaman, and war an abhorrent interruption of the course of nature, like a typhoon or an earthquake. We must have soldiers, as we must have policemen, but they are not held in distinguished esteem. A general is by no means the equal of a subordinate civil official, and the latter always and everywhere takes precedence. To be put into the military service, even though with several steps of advancement is a degradation and a punishment for a member of the civil service. War is a crime; and only because there are crim-

ago, and they are still capable of prolonged and persistent exertion, and of the greatest enterprises. Again, under competent direction there is nothing which they may not attempt. All China is filled with patient industry. Beggars there are as everywhere, but idleness is not held in honor. It is not exalted in virtue into holiness as with the ascetics of India, for the practical ideal of China is plodding, continuous toil. Much of it is misdirected, it is true. As in India, conservatism has hindered improvements and has added terrible burdens to the task of gaining a livelihood. Almost everything is done at the hardest, for man has only his unassisted strength, using cattle sparingly, and is not master yet of steam and electricity. His toil procures for him the simplest of livings, but therewith he is content, loving his home, his family, his neighborhood, and taking his lot as it is given him. With him, too, as with the natives of India, the universe is a vast complex organism, and he is an infinitesimal portion of it. He must move with its currents, and where he is there shall he abide.

Have we not modified somewhat our judgment? This untidy, inelegant, comfortless land is not so uninviting after all, unless we be indeed barbarians and put material satisfaction as first and last the only essential. A people which honors literature and morals, and lives under an elaborate code of etiquette, which glorifies peace and despises war, which rejoices in industry and is content with its lot must

merit something better than contempt, or an amused smile at their strangeness. "Why," once asked the distinguished Professor Tholock, of an American stu-



KING OF THE BEGGARS, CHINA

dent, "did the Lord make so many Chinamen and so few Germans?" I do not know what answer was given, but the truth doubtless is because he wanted them. They, too, have their place on the earth which does not belong to Germans nor to Americans and their claims upon esteem and admiration and respect. They, too, are near our Father, and are His children with their inheritance in His love and favor.



TWO ANIMAL AVATARS OF VISHNU

China II

THE Chinese social organism is at once the most primitive and the most democratic in civilized states. Yet its democracy is not according to our type. Our system is based upon the value of the individual, but the Chinese unit is the family. This modifies the whole structure. With us, when a man attains maturity he establishes, if he will, an independent household, or if he will he continues single. In China he does neither the one nor the other, for marriage is not a matter of his will, but is arranged for him. Very likely he was betrothed in infancy or early childhood, and although the Hindu system of early marriages does not exist in China, marriage may be long before the boy is his own master. Indeed he is never his own master, for he is born into a network of relations, and continues in them all his days. When he marries he brings his wife home, or rather she is brought to him, to his father's house, where she becomes a kind of servant to his mother. The bride's relation to her stepmother is far more important to her than is her relationship to her husband, for her subjection continues so long as his mother lives, and she comes to a place of importance only when at last her son brings a daughter home. After a time the family comes to constitute a kind of clan, and the home grows into a village, so that there are very many villages where all the inhabitants have the same family name. When the immediate family connection has so broadened that the sense of kindred is lost, the village remembers still its own origin and remains a little self-governing state.

For the father of a family has very large powers, and very large responsibilities. As the family is the unit, when one member suffers all suffer with it. If one commits a crime the entire family may be punished, and even if the actual culprit escape his parents will suffer in his stead, while if he is caught they, too, may be punished with him, according to

the gravity of the offense. We must go back to the stories in the Pentateuch, and in Joshua, for familiar descriptions of a similar state of things. As the family thus suffers with all its members, so does it share in the prosperity of each. No one is rich for himself. If, for example, a son gains the coveted degree which admits him to the public service, and obtains in time a lucrative post, a swarm of relatives will follow him and surround him. He must provide for them all, making nepotism a matter of course. Nor does he ever become precisely his own master, even though he grow to be the head of the family, for he is still bound by custom and tradition and public opinion. These combine to form a force which can be defied only by the boldest and the most strong willed. Especially must the son honor his parents. This is the central commandment, and it is enforced by endless stories of obedient sons, some of which would seem to indicate, mistakenly however, that the Chinese have no sense of humor. For example, it is gravely related of one good boy that he still dressed in baby clothes when a grown man, and when asked the reason for his course replied that he could not think of dressing like a man lest he should cause his parents to grieve over their advancing years! In many places memorials are set up by the authorities in honor of a son or a daughter who has been an example of "great filial obedience."

Next to these duties to one's parents, which exceed all others in importance, come one's duties to his brothers, and then to his wife, and finally to his friends. But the wife occupies in the code a subordinate position, and has any real position only as the mother of the children who are to continue the family line. For the extinction of the family is a calamity of the greatest magnitude, since in it the Chinaman lives and moves and has his being. He who is cut off from it is an outcaste and a vagabond. There is no new



CHINESE AT HOME

circle which he can enter, since all are constructed on the same plan and have no opening for strangers and foreigners, save possibly as infrequent guests. The economical position is none the less serious for the man without a home: all occupations are filled, and there are no vacancies. The Chinese are past masters in the art of combination, so that our labor unions seem very amateurish in the comparison. Thus so long as a man moves along with the system all is well, but woe to him if he steps out.

Then, in addition, all the associations which hallow life are concentrated about the family. It is thought of as a corporate whole to which belong not only the living but the dead, and these are so connected that the suffering or the welfare of the living affect the dead, and if one break the family line all the ancestors are in distress. To worship, or do reverence, before the ancestral tablet is far more than all other religion, so that the man who has separated from his family has lost his gods as well as his living relatives.

A young man once came to my house in Tokyo in great grief. He had been for years in New York where he had prospered until at last he could return to his home in the neighborhood of Canton. He had become a Christian, and as soon as he entered his mother's house she took him to the ancestral tablets and asked him to worship them. He refused, and she in wrath and horror drove him from her door. It was almost night, but not a person in the village would take him in or give him a mouthful of food, and he was obliged to go many miles to a village where his people were wholly unknown, before he could find a refuge. When I saw him he was on his return to America, since residence in China had become impossible for him.

The Chinaman, therefore, is not naturally an emigrant. All his ties and affections keep him in the locality where he was born. He knows nothing and cares nothing for the world beyond. He does not wish to travel through China and still less to foreign lands. It is only stern ne-

cessity which drives so many thousands to expatriate themselves, and this is only for a time and with the fixed resolve to return home when circumstances shall favor them.

In the villages the elders rule. They may be in fact the old men, or they may be young men of vigor and enterprise. Sometimes they are elected, and sometimes they simply take the offices. A mul-

for settlement it is in desperation, when the appellant is ready for ruin, since in all probabilities whatever the rights both parties will be stripped of their possessions and punished.

It follows that there is nothing like loyalty. Again and again invading armies have been astonished at the readiness of the people to serve them. If the pay were good and prompt the people showed a strange impartiality. They have no patriotism for China and no affection for the Emperor who is as a god far away in Peking, inaccessible and unimaginable. During the recent wars missionaries have reported the total lack of interest in the news, the peasant not caring who fought or who won, so long as the conflict was at a distance from his fields.

If we, however, were to live in the capital, the government would assume high importance, or if we were educated and had passed our examinations. Without legislature or supreme court the power centers in the Emperor, but he is not an autocrat, for he must rule according to precedent, and, above all, in accordance with the code handed down from antiquity under the name of Confucius. The theory is that he rules by his virtue, standing as representative of the people before Heaven and responsible to it. Nor is he above human censure, since there are especially appointed officials whose duty it is to reprimand him when he wanders from the straight and narrow way. Difficult as is this duty, it has been faithfully performed times innumerable by upright and truth loving men. I quote from the Middle Kingdom:

The celebrated Sung, who was appointed commissioner to accompany Lord Macartney, once remonstrated with the Emperor Kiaking upon his attachment to play actors and to strong drink, which degraded him in the eyes of his people and incapacitated him from performing his duties. The Emperor, highly irritated, called him to his presence, and on his confessing to the authorship of the memorial, asked him what punishment he deserved:



ONE TYPE OF CHINESE MORTUARY MONUMENT

titude of affairs come before them for the community is only a larger family, and it settles its own matters. It is only when a feud breaks out between adjacent villages, or when in the community matters become uncontrollable that the officers of the law are called in. But so long as there are no riots, and the taxes are paid with reasonable promptness, the Imperial Government has nothing to do in the premises. It is, therefore, looked upon as a last resort, and with reason, for when a matter is referred to the courts



SECTION OF A GRAVE HILL NEAR FOOCHOW, CHINA, SHOWING OMEGA SHAPED GRAVES

He answered, "Quartering." He was told to select some other: "Let me be beheaded," and on a third command, he chose to be strangled. He was then ordered to retire, and the next day the Emperor appointed him governor in Ili, thus acknowledging his rectitude, though unable to bear his censure.

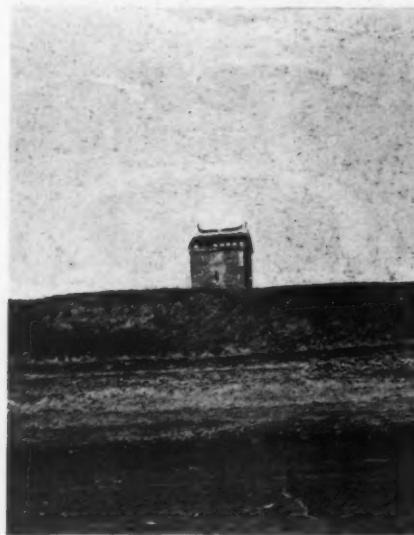
The story illustrates the old Chinese saying—"The position of the Censor is more dangerous than is that of the foremost spearman in battle." The Emperor sometimes publicly assumes responsibility for the evils in his dominion, in accordance with the word of Confucius, "If you hear of evil examine self."

Below the Emperor are the great departments of state—the Cabinet, the General Council of State, the Board of Civil Office, the Board of Punishments, the Board of Works, the Colonial Office, the Censorate, the Court of Transmission (a means of communication with provincial authorities), the Court of Judicature and Revision, and the Imperial Academy. These various Boards are entrusted with the control of a great body of officials,

and through them with the entire empire. But all must rule in accordance with the great code which is supposed to cover all contingencies. It is in six sections: General, Fiscal, Ritual, Military, Criminal, and Public Works. It is described as "on the whole reasonable and common sense, though not indicating a very high social development." It fits the conditions of the people, and the result is that there is little discontent and no thought of reformation or revolution. The system is as the laws of nature, and the people do not complain of it. The only dissatisfaction is with the officials, and their fashion of enforcement of the laws.

Doubtless there are thousands of honest officials, and they must not be judged by our standards, for "graft" is a part of the system. So it is in all departments of life. The new comer from America perhaps rebels. He will not submit to a system where there are not only tips constantly, but where everyone takes a "squeeze," every thing which he buys paying its percentage to his household. But by and by

he recognizes his powerlessness. Even if he make his purchases himself, his ser-



WAYSIDE SHRINE ON BANK OF GRAND CANAL, CHINA

On the opposite bank is another shrine built like this. One shrine however, contains an idol with two wives, and the other an idol all alone. Tradition says that the two idols (formerly men) gambled, each one putting up his wife. The one who lost his wife has been alone ever since; but he is, nevertheless, supposed to be a good god, and the people look to him for protection and for a good rice crop each year.

vants take toll when they are delivered at his door, and even if he carry them home in one way or another the place of purchase is discovered, and the seller hands over the commission. With such a system pervading life it is not wonderful that official circles make all that the "business will bear." The Governor of a province is paid a salary which is absurdly small, not more perhaps than he pays his cook, and yet after a few years he retires rich, and besides, has made the fortune of a multitude of relations. All this within a degree is looked upon as a matter of course, and it is only when the graft becomes unusually large, so that there is an increase in the burdens of the people that

there is trouble. The patience of the common people is very great, but it has its limits. As in private affairs there comes a time when an individual is ready to be ruined himself if only he may injure his adversary and so goes to law, there is also a time when the people throw all patience and caution and prudence to the winds and rise in frantic mobs as a protest against misgovernment, and then beware! The



POUNDED BUDDHA, CHINA

When a person is in pain he pounds the Buddha in the spot corresponding to the place where his pain is located.

Chinaman is the most matter-of-fact, practical, phlegmatic of individuals, until he explodes, and then he seems crazed, irresponsible, cruel, dangerous, ready to go all lengths and to destroy himself with his enemies. Rightfully, considering the character of the people, the governors are required to maintain order, it being taken for granted that they are to blame if disorder arises. This, too, is in accord with

the Confucian teaching. For that supposes that if the rulers are virtuous the people will be not only happy but good, and hence, that if the people are rebellious the rulers must be to blame. Nor am I aware that the teaching has been disproved by facts in the long course of Chinese history.

The social morality is equal to that of Europe. It is true that the idea of the family is different. A man may have not only a wife, but concubines, and in some instances, if, for example, his wife has no children, he must have them. But if we condemn this as immoral we must also condemn Abraham, Isaac, and Jacob, to say nothing of David and Solomon. It is another social organism accepted and maintained with all propriety. Indeed, as we have seen, the Chinese are beyond all others sticklers for propriety. They regard us as immoral because men and women meet freely, and even are seen on the street together, whereas Chinese etiquette forbids brothers and sisters to so much as touch hands after an early age.

Perhaps the most outstanding feature of Chinese life, next to its industry, is its monotony and vacuity. I met years ago a very wealthy Chinaman on a steamer going from Hong Kong to Penang, where was his home. He was a mandarin, having purchased his degree as he told me without hesitation, and was consul in Penang. He had been making his yearly visit to his parents in Canton. I asked why he did not return to Canton and make it his permanent home. He replied, "I cannot afford to," and upon an expression of astonishment he went on, "all the officials know that I am rich, and if I were to return I should be obliged to give most of my wealth to them. Were I to refuse they would arrest me on any charge, and I could not escape from prison without satisfying their demands. You know that the Chinese call the prison 'Hell,' and it deserves the name. Besides, in Canton there is nothing to do. In Penang I keep my carriage and drive every day, I have

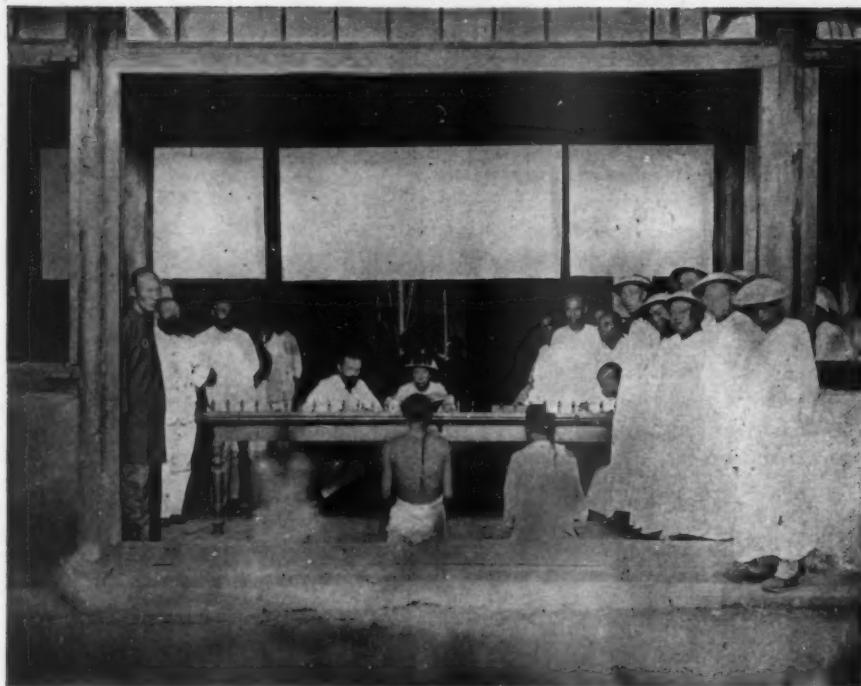
my club and all I wish in the way of amusement. But in Canton there is nothing which attracts me." His story illustrates at once the way of the officials, and



ONE OF THE CHINESE GODS

the dullness of life. If a rich man could find nothing to do still less the common people.

Their lives of toil have few pleasures, theaters, story telling, Punch and Judy shows, weddings, funerals, feasts, the fortnight holiday at New Year's about exhaust the list. And these are infrequent and uncertain save the last. Then the whole empire makes holiday. All debts are supposed to be paid by the end of the previous twelfth month, or if not paid escaped for another year (though a story is told of one creditor who sought his debtor in broad daylight on New Year's Day with the light of a lantern, thus keeping up the fiction that it was the night before, as our congress-



A MIXED COURT, CHINESE AND EUROPEANS, AT SHANGHAI, CHINA

men turn back the hands of the clock to lengthen like Joshuas the length of the natural day.) So with free minds the people give themselves over to pleasure, especially to feasting and to gambling. The latter is the national vice, recognized as such, but at this festive season even the most virtuous women indulge themselves in its excitement. But for the most part it is on the smallest scale. The people are too poor. There are thousands, tens of thousands, of families whose total possessions are not, for each, worth five dollars, and multitudes more who do not know whence the next meal is to come. Almost in desperation the distinction between mine and thine is effaced, and the people who are in possession are obliged to watch their crops, their fruit, their food in their larders, all that they have with constant care.

With monotony and poverty combined,

human life has little value even for its owner. One is tempted to think the Chinese made of a special nervous, or nerveless tissue. Certain it is that all the discomfort of their villages and homes does not annoy them, nor are they ambitious of anything better. Foreign surgeons perform operations upon them without anesthetics which no Occidental could so endure. A missionary friend illustrated the curious insensibility to discomfort from his experience. Returning half sick from a trip in the interior he put up in the village inn, a series of cells surrounding a court yard. No sooner was he settled in his place than in came a man with a donkey and stopped just outside the American's room; and soon a second, and a third and a fourth, then men with other beasts, all tired, and excited and noisy, but not a Chinaman protested, or indeed cared. Not until after midnight

did the hubbub subside, and then shortly, long before dawn, a man came to the outside of the missionary's room with a number of hogs and proceeded to brand them one by one! Only a foreigner with high-strung nerves would object to such a resting place.

Even the Japanese are astonished at the Chinese lack of nerves. A spy was taken early in the war, a Chinaman, and was condemned to be beheaded. He listened to the sentence with stolid composure, and asked for something to eat on his way to the execution ground. He was given a rice ball wrapped in a leaf and he ate the food with keen relish, taking the pains at last to pick off the kernels which adhered to the leaf. Then he threw away the leaf and bowed his head to the executioner's sword.

Or take another instance. In a typhoon, the Chinese stokers on a steamer quit work and threw themselves on the floor. Neither curses, kicks, nor blows could induce them to stir from their places. Finally the chief officer drew his revolver and threatened to shoot if they did not return to work. They still refused, and he shot one of them, and threatened to shoot again. They still refused to work and he shot again. But still

they refused to work, and he put up his pistol recognizing the impossibility of arousing them. They fully expected the loss of the ship, and why should they spend the last hour of life at work, or what did it matter whether they went down with the boat or were killed by the chief officer? The cabin passengers stoked the furnaces and saved the ship.

But though the Chinaman is thus disregardful of life, though many can be found who will give their lives for a few dollars, or out of revenge, yet no people are so mindful of the body after death, or so clear in mind as to the future state. They provide the departed spirit with an elaborate outfit, furniture, and clothes, and even deeds of property, all of paper, all to be burned, and all of value in the spirit world. The body is prepared with elaborate care, and buried in ground which is henceforth sacred.

So too, with all his practicality, the Chinaman is intensely religious, or perhaps as the King James version mis-translates St. Paul's word, "superstitious." There are three great religions, and a Chinaman may believe any, or all, or most likely, some composite of the three. Two are native, and one imported. The last is Buddhism. It was made the state religion



A SHRINE AND FIVE HUNDRED NAMELESS GRAVES GATHERED TOGETHER AND CARED FOR BY A WEALTHY MAN AS A WORK OF MERIT, AT FOOCHOW, CHINA

in the first century of the Christian Era, and for a thousand years influenced profoundly the Empire. Emperors abdicated and became monks; great nobles founded monasteries, becoming abbots; great ladies entered convents; literature and philosophy were shaped by the Indian teaching. But after the thousand years had passed educated men rejected the religion and returned to the teaching of Confucius, leaving Buddhism for the ignorant and the lowly. Nowadays it is still in this evil fortune, compounded with a variety of native superstitions and incapable of high influence. Its priests are ignorant and degraded, and its true followers few. The attitude of the gentry

might be some truth in some of its teachings! No one seemed shocked or even surprised at so strange an address of dedication, for it expressed what every one knew to be the facts. Besides Buddhism is Taoism. It was originally a mysticism, but is now simply a mass of miscellaneous superstitions, with priests who act as necromancers and quellers of evil spirits. They cast the horoscope for infants, choose lucky days for enterprises, and determine what is the relationship of the position of houses to good and bad luck. For most potent of all the influences which determine man's destiny are those of air and earth (Feng-Shui, the Chinese call them), and the necromancer must always be consulted in order that evil may be ordered or avoided and good invited. The topic would take a volume by itself.

The ordinary citizen cares little for distinctions between these systems, and knows little of their teachings. He follows custom and tradition, and frequents the village temple, and employs the priest as he binds his daughter's feet and conforms to the fashions in his dress. The government has no state church, but it governs religion as it governs all else. The officials are superior not only to the priests but to the gods, so that one may read in the *Peking Gazette*, the official publication of the government, of the exaltation or the degradation of some local deity precisely as of the promotion or punishment of a human official.

The religion of the official is Confucianism, and this is the true religion of China. As in India, so in China, religion is like a transcript of the people, it reveals in clearest light the spirit of the empire. Confucianism has been described as chiefly polity, that is for the government of the statesman. In fact it is intended first of all for him, and sets forth the ideal which is to be his guide. It is lofty, rational, attainable, and, as things go, effective. It makes righteousness the very essence of the ruler. If a man be not righteous he is



A YOUNG BUDDHIST NUN IN CHINA

towards it is well illustrated by an address given by a high official some years ago at the dedication of a Buddhist temple. He told the people that he came because he had been earnestly invited to make the chief address; that of course he did not believe in any of these things; that he had no doubt Buddhism was of some interest and value for the lower classes; and, finally, that possibly there

no ruler, and a king is rightfully de-throned if he transgress the law. As with the ruler so with all men, righteousness is first. Nowhere else in the world, excepting only the Jewish prophets, has the rule of right conduct been so exalted and righteousness made so supreme. In

pire! It is not the Empire of one man!" So with the father, he is father not for his pleasure but for the sake of his family; and so with the son, his existence is not for himself but for his parent's sake. Nor are these relationships merely of human contrivance, they are natural, the expres-



TEMPLE OF HEAVEN, PEKING, WHERE THE EMPEROR WORSHIPS

empire, in community, in family, in one's own soul righteousness is to reign. Or we may reverse the order. One is first of all to govern himself according to righteousness, then his family, then the community, and then the empire. Righteousness is the law not only of mankind, but of the material universe as well. All is law, and all is according to one great system. In it everything has its place, and in its place finds its reason for its being. That is, the Emperor is not Emperor in order that he may enjoy wealth and pleasure and power. He is Emperor for the sake of the people. As it is written, "The Empire is the Empire of the Em-

sion of Heaven's eternal law. Heaven is expressed in righteousness and truth, for it is not the blue vault above us, but is the eternal and unchanging power which watches over us and makes for righteousness. Thus Confucianism begins with the concrete relationships of our lives, and it ends with a religious acknowledgement of an invisible Power which is from Everlasting to Everlasting. But such a system is too refined for the ordinary man. Confucius himself said, "Heaven is too cold and heartless, therefore the common people turn to gods and spirits."

The contrast between India and China comes out most clearly in their religion.

The Spirit of the Orient

In India the highest holiness is expressed by flight from the world and is found in the ascetic and the recluse. In China such a retreat from the responsibilities of life is the act of a madman, for man's true place is found precisely in the activities of life and in being true to one's family, friends, and government. Hence, Buddhism is repudiated in the name of a



AN IMPERIAL CHINESE TEMPLE

This is a good example of Chinese architecture.

higher morality, or it is accepted as a system of rites and ceremonies, while Confucianism is maintained as the social and ethical code for conduct.

As one thinks of Confucianism, its vast antiquity, its immense influence over such multitudes, its practical common sense, its freedom from all that is superstitious, or licentious, or cruel, or priestly, of the intelligent men it has led to high views of righteousness, one cannot but regard it as a revelation from the God of truth and righteousness, and as one of the main reasons which account for the long continued peace, prosperity, and morality of the remarkable people who produced it.

If now after this hasty and inadequate review we ask ourselves what are the great problems which face China we find ourselves confronted by difficulties nowhere surpassed. First of all the physical situation. What shall be done with a country where poverty is so prevailing?

Shall we develop the resources of the country, introduce scientific methods of agriculture, build factories, and railways, and in general transform industry? But meanwhile, what of the myriads who shall find themselves without employment, displaced by railway and factory, and machinery? Our political economy teaches that progress is always at the expense of many, but the gain is worth the inevitable cost. But in China the cost is so inevitable and so tremendous. One would hesitate to give the order were he possessed of omnipotent command. Will future gain balance present misery, or has one the right to doom the present generation to suffering for the sake of those that shall come hereafter? However, the question is not altogether one-sided nor theoretical. The people now suffer as we have seen. The population presses upon the resources, and millions are in dire poverty, with famine and pestilence always present possibilities. Only if we are to sit down helpless before fate, can we take the view that nothing must be done because of the displacement of labor. It would seem as if the new era had come to China almost too late, but none the less, we are convinced that only as man utilizes the forces of nature, only as he learns its laws and applies them can there be escape from misery, and this is as true in China as in America.

The same holds in all departments of life. China has a splendid belief in nature, and in obedience to its laws. But it confounds nature's laws with the contents of the Sacred Books. One would not disturb the confidence in nature, but China must replace its useless learning, its poetical, literary accomplishments for the knowledge of facts. The Empire has the defects of its qualities. Its veneration, its propriety, its sobriety, all bind and fetter it because it lacks the freedom of the spirit and is bound fast by the letter. None gives higher respect to Confucius than do I, but how shall any code framed in the re-

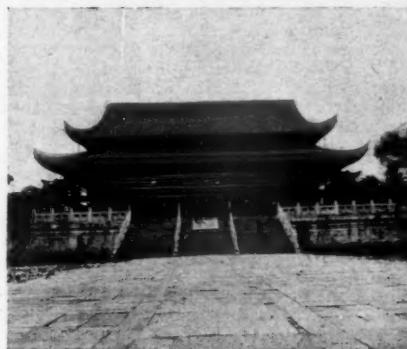
mote past meet the changing conditions of human development, or fail to fetter man when it is taken as unchanging law? With little that needs to be repudiated or cast aside, China should add to its stores of learning the new science in all its branches, and be prepared to live not in the twelfth century B. C., but in the twentieth century A. D.

With these changes should come the reformation of its government. It does not need a revolution, or the overthrow of existing institutions. The present ones will suffice if efficiently administered, and how shall this be accomplished? How shall knowledge be substituted for pedantry, honesty for corruption, clear-sighted intelligence for obstructive conservatism? How in short shall China be led forth into the currents of the twentieth century and be made participant in the progress of the world?

Let us repeat "the good is ever the enemy of the best" and it is because China so long has possessed the "good" that it is the inveterate enemy of the "best." Nowhere else is prejudice stronger, nowhere else are ancient customs which are unfortunate and evil more firmly established. Contact with foreign nations has not broken down the Chinese wall of misunderstandings and antipathy, neither the friendly meetings of commerce, nor the hostile meetings of war. Neither the knowledge of the greater wealth and prosperity of the Occident, nor the apparition of European armies in Peking itself has sufficed for China's awakening. But now at last Boxer troubles, Russian aggression, and the startling success of Japan appear to be arousing the giant. What shall be the outcome none can know. It will not be shown completely in our generation, for he is a fool who attempts to "hustle" China. It can be neither transformed in haste, nor by arms. Its development has been too ancient and too slow, its people are too content, and too numerous, its institutions are too perfectly

fitted to the needs of the people, and its classic teachings too completely expressive of their mind for any attempt at sudden reformation or revolution to succeed. The highest wish one may form is, that slowly, without revolution or haste or cessation, the people be educated to new ideals, and to new views of nature and of God, and that thus on the basis still of the old a new may be reared which shall be better than the old, and yet possess its splendid virtues:

China's peculiar characteristics are the result of her immemorial seclusion. Her great wall is typical of her intellectual, economic, and social barriers. Hence-



BUILDING OF THE CONFUCIAN TEMPLE AT
NANKING, CENTRAL CHINA

forth isolation is impossible and undesirable. But not through any sudden irruption of "barbarians" can the traditions of millenniums be over-turned, but only by the slow process of peaceful contact. We may hope that electricity and steam, and the countless forces of our era which make for international intercourse will affect China at last and bring her into the comity of nations, and give to her the best which the West has learned.

REVIEW QUESTIONS

INDIA II

1. Why is it difficult to describe the religious life of India?
2. What are some of the superstitions current among the people?
3. What varieties in gods and in religious rites

The Spirit of the Orient

are to be found? 4. What is included in the term Hinduism? 5. What is the religion of India in its highest development? 6. Show from the conversation between the Christian Brahmin and the Hindu how the faith of each looked to the other. 7. In what varied forms do Buddhists believe Buddha to have lived? 8. Illustrate the Indian's delight in extravagances by his measure of time. 9. What does the Hindu mean by Karma? 10. Sum up the effects of climate and habits of thought upon the life of the people. 11. How can the physical well-being of the people be improved? 12. Why is the expense of maintaining the British population burdensome? 13. What is the moral effect upon the native of this foreign occupation? 14. To what degree is India self-governing? 15. What can education accomplish for India? 16. How may Christianity help to solve India's problems?

CHINA I

1. Describe China geographically. 2. How does it differ from India as regards foreign conquests? 3. Why has it developed a strong race pride? 4. Show how and when China led the world in her achievements. 5. What immense collections of records does the Chinese scholar find available? 6. What are the surface characteristics of a Chinese village? 7. How do the Chinese contrast with the people of India in regard to variety of race and religion and caste distinctions? 8. Why is it difficult for a foreigner to know the Chinese? 9. How is respect for learning shown in China? 10. Why does their method of study seem ineffective to us? 11. Why does even the foreigner who "knows the language" fail in Chinese estimation? 12. Why are foreign judgments of China not often of great value? 13. Why is Chinese etiquette a barrier to foreign intercourse? 14. Give an instance of its intricacy. 15. What do the Hindus and the Chinese respectively suppose are our ideals? 16. What

is the Chinese attitude toward war? 17. How is the industry of the Chinese made evident? 18. Sum up the claims which China has upon our respect.

CHINA II

1. Show how the Chinese unit is the family.
2. Why is the extinction of the family a great calamity?
3. Why is the Chinaman not naturally an emigrant?
4. How are the villages ruled?
5. Why is there a lack of patriotism among the people?
6. How is the power of the emperor limited?
7. Under what departments is the government carried on?
8. Show how "graft" prevails in China.
9. How does their social morality compare with that of Europe?
10. Show how monotony characterizes Chinese life.
11. How is the lack of "nerves" illustrated?
12. How does their disregard of life contrast with their care of the dead?
13. What is the present condition of Buddhism in China?
14. When was it introduced?
15. What are the chief teachings of Confucianism?
16. How is the spirit of India and of China contrasted in the nature of their religions?
17. What problems are presented by the poverty of China?
18. Why is the Confucian code insufficient for the present nation?
19. Why must the progress of China be slow?

SEARCH QUESTIONS

1. When and where did Buddha live?
2. What was the origin of the Jain sect?
3. Who was the *Æsop* of *Æsop's fables*?
4. When and where did Confucius live?
5. Who is the present ruler of China?
6. Who is the United States Minister to China?
7. How many provinces of India are under British rule, and how many native states are there?

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GANESA

KAMADEVA

Some Modern Indian Idealists

By Delavan L. Pierson

Managing Editor of the *Missionary Review of the World*.

TWO of the best known and most influential of modern practical idealists in India are women and Christians. One is by birth a Parsee and the other a Brahman; both have won a world-wide reputation by their strong advocacy of education for women and by their effective work in this direction.

Ramabai was born and brought up in the Indian forests but by an educated father who trained her in all the wisdom of the Vedas. After many severe experiences in poverty and famine, she was left an orphan and then a widow. She learned in the school of life to know the hollowness of Hinduism, the terrible tortures of famine and the awful lot of child widows. Her early education had freed her from the shackles of ignorance that bind her unfortunate sisters and led her to devote her life to the emancipation of Indian womanhood. She traveled in England, where she became a Christian, and in America, where she received financial help for her work. Returning to Poona she established the "Sharada Sadan" (Home of Wisdom), a school for high caste Hindu widows. This has since grown, by the coming of famine children, to number nearly two thousand pupils. These receive a Christian training, with such elementary studies and industrial arts as will make them happy and useful wives and mothers. Many become Bible women in the employ of missionary societies.

The importance of this work to India can scarcely be estimated. Mother "Bai," as the girls call her, has had a profound Christian experience which has deepened and rounded her character and has made her beloved—almost worshiped—by the girls under her care. She aims to lead these girls into an understanding of New Testament ideals of life and to train their

hearts, heads, and hands for effective service. Already hundreds have gone out from her homes as Christian wives and become mothers and teachers of coming generations. Now she is starting other schools in neighboring villages where her



PUNDITA RAMABAI, FOUNDER OF THE SHARADA SADAN

girls teach the children how to think and how to live.

Cornelia and Susie Sorabji are doing among the Parsees and Mohammedans a work similar to and yet different from that of Ramabai among the high caste Hindus. These sisters are Parsees by descent but Christians by birth. Their father, the Rev. Sorabji Kharsedji, was one of the first three Indian converts from Zoroastrianism to Christianity. He became a Christian in 1841 and for nearly half a century was a shining light in Western India, being for many years pastor of a church under the Church Missionary So-

society of England. Mrs. Sorabji, likewise a Parsee Christian, became deeply interested in the uplifting of her people and established a school for the education of Parsee children. Her daughters have caught her intelligent enthusiasm and with their mother conduct three schools in Poona, in addition to the now famous



MRS. FRANCINA SORABJI, WHO HAS DONE MUCH FOR THE WOMEN OF INDIA

"Victoria High School." There are 100,000 Parsees in India, the descendants of those driven by the Mohammedans from Persia centuries since. These Parsees are, as a class, the most intelligent, cultivated, moral and wealthy people in India. They have not the caste prejudice of the Hindus or the bigotry of the Moslems, and are hungry for education. Their pride makes them difficult of access to Western missionaries but when Mrs. Sorabji and her daughters opened a school they were eager to send their children thither even at the risk of seeing them become Christians.

Miss Cornelia Sorabji was the first woman in India to take the degree of Bachelor of Arts, the first lawyer of her sex in the Empire and the first woman professor in a native Indian Arts College. Miss Susie Sorabji is a woman of un-

usual talent, having been graduated from Bombay University, and is a leader in woman's education in India. She has a model kindergarten in Poona wherein Froebel's principles are adapted to India's children and where her own ingenuity has added many effective up-to-date methods of instruction. She recently delivered an address before the Mohammedan Educational Conference in Bombay—an address which was pronounced one of the most important ever delivered on the education of India's women. In spite of the fact that she combated many of their prejudices, these Mohammedan gentlemen invited her to give similar addresses in all their university towns and offered her the supervision of a large school in Bombay, with the privilege of teaching the Bible there. She had, however, been called to a greater work and therefore refused.

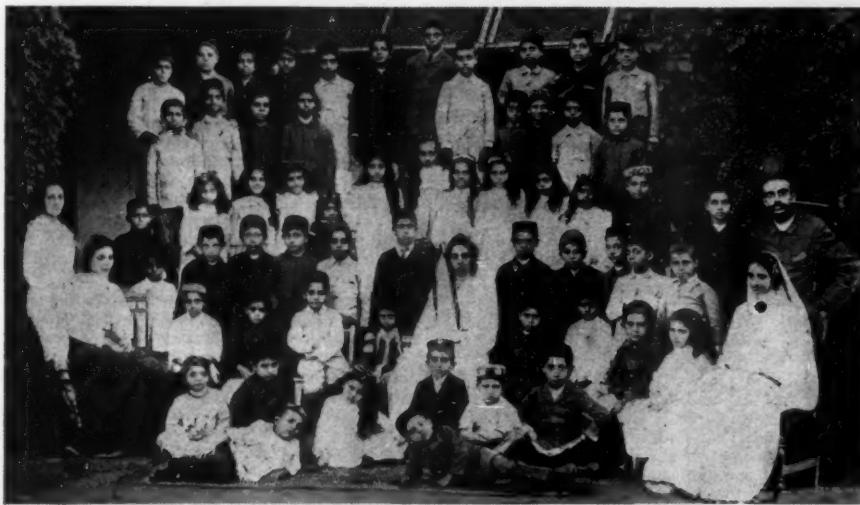
The Sorabji schools give a high order of Christian education and are endorsed by the heads of Church and State in India. European, Parsee, Mohammedan and Hindu pupils now attend them and are carried from the kindergarten through the high school course. These schools, says a missionary, "represent the high-water mark of efficiency and quality of work done by Indians for India."

The great purpose of Mrs. Sorabji and her daughters is to elevate their Indian sisters to a high standard of Christian intelligence and character. They know that, even in their ignorance, the mothers—and especially the mothers-in-law—of India are the back-bone of their degraded systems of life and worship. By this educational work the Sorabjis are proving false the ancient idea that to teach a woman's brain is to ruin her character. Miss Susie Sorabji expressed her own ideal when she closed her Bombay address with these words:

"I have been seeing visions, been dreaming dreams—golden dreams—in which India, the land of infinite pathos, infinite



SOME OF PUNDITA RAMABAI'S HIGH CASTE WIDOWS AT SHARADA SADAN IN POONA



GROUP OF MISS SUSIE SORABJI'S PARSEE SCHOLARS AND TEACHERS

need, will rise out of the sleep of ages to its divine God-given possibilities, flinging aside impatiently the shackles that bind it, and taking its place among the mighty ones of the earth! I have been seeing a fairer vision, still, a vision that almost brings tears to my eyes, for Oh! we have waited for it so long and prayed

for it so long, and feared lest our hopes should find fruition too late, a vision of woman crowned as Ruskin says, 'Queen of her husband, of her sons; Queen of the mystery of the world beyond which bows itself, and will forever bow before the Myrtle crown, the stainless sceptre of womanhood'."



Extracts from the Literature of Buddhism

BUDDHISM plays such a large part in the thinking of India that some examples of Buddhist literature will be of interest to Chautauqua students. In addition to the discourses of Buddha, the history of the order and rules for the government of monks and nuns, and the discussion of ethical questions connected with the Buddhist system of philosophy—three important divisions of Buddhist literature which do not lend themselves to quotation in such short space as is at our disposal—there are other collections of great interest. Among the most famous of these is the *Dhammapada* consisting of 423 ethical verses, of which the following are typical.

Citations from the Dhammapada

All that we have is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage; but if a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him. Earnestness is the path that leads to escape from death; thoughtlessness is the path that leads to death. Those who are in earnest do not die; those who are thoughtless are as

if dead already. Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish.

There is no suffering for him who has finished his journey and abandoned grief, who has freed himself on all sides and thrown off the fetters.

Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvana.

He who, seeking his own happiness, punishes or kills beings that also long for happiness, will not find happiness after death.

Looking for the maker of this tabernacle I shall have to run through a course of many births, so long as I do not find; and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen, thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; my mind, approaching Nirvana, has attained to extinction of all desires.

Better than going to heaven, better than lordship over all worlds, is the reward of entering the stream of holiness.

Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Buddhas.

Let us live happily, not hating them that hate us. Let us live happily, though we call nothing our own. We shall be like bright gods, feeding on happiness.

From lust comes grief, from lust comes fear: he that is free from lust knows neither grief nor fear.

The best way is the eightfold (path); this is the way; there is no other that leads to the purifying of intelligence. Go on this way! Everything else is the deceit of Death. You yourself must make the effort. Buddhas

are only preachers. The thoughtful who enter the way are freed from the bondage of Death.
—Translated by Max Müller.

An Indian commentary upon the life of Buddha gives an elaborate account of the wonders pertaining to his last incarnation, his triumph over the hosts of evil by reason of his virtue, and his final entrance into the state of Nirvana. The complete translation of this Buddhistic commentary will be found in Mr. T. W. Rhys Davids' interesting book, "Buddhist Birth Stories or Jataka Tales." The following poem, only, is quoted. It is sung by the Buddha when he realizes that he has attained the last of his almost infinite number of incarnations and has realized perfection. It is a very interesting poem because it expresses admirably the Buddhist philosophy of existence—a philosophy which is hard for the Occidental mind to grasp.

HYMN OF THE BUDDHA*

Long have I wandered! long!
Bound by the Chain of Life,
Through many births:
Seeking thus long, in vain,
"Whence comes this Life in man, his Consciousness, his pain?"
And hard to bear is Birth,
When pain and death but lead to Birth again.

Found! It is found!
O Cause of Individuality!
No longer shalt thou make a house for me:
Broken are all thy beams.
Thy ridge-pole shattered!
Into Nirvana now my mind has past:
The end of craving has been reached
at last! †

*From T. W. Rhys Davids' "Buddhist Birth Stories or Jataka Tales." The American edition published by Houghton, Mifflin & Co.

†The train of thought is explained at length by Mr. Rhys Davids in his "Buddhism," pp. 100-112. Shortly, it amounts to this. The Unconscious has no pain: without Consciousness, Individuality, there would be no pain. What gives men Consciousness? It is due to the grasping, craving, sinful condition of heart. The absence of these cravings is Nirvana. Having reached Nirvana, Consciousness endures but for a time (until the body dies), and it will then no longer be renewed. The beams of sin, the ridge-pole of care, give to the house of individuality its seeming strength; but in the peace of Nirvana they have passed away. The Bodisat is now Buddha: he has reached Nirvana; he has solved the great mystery; the jewel of salvation sought through so many ages has been found at last; and the long, long struggle is over.

Buddha while still on earth is credited with a great number of stories drawn from his experiences in former lives to point a moral or give force to some teaching. He is in these spoken of as the "Bodisat," the Buddha-to-be, and is as other men and animals except that his virtue and wisdom mark him as one who is attaining the perfection of knowledge and holiness. Says E. W. Hopkins, in the "Warner Library," of these Jā takas:

Of the additions to the canon none, from one point of view, is more important than the "Birth Stories," Jā takas, which convey a mass of popular folk-lore under the guise of describing the conditions of Buddha's earlier lives on earth, when as a man or beast he discoursed with other men or beasts. Undoubtedly the germ of this collection is very old, and the work as a whole contains some of the most primitive folk-lore extant. . . . They (the Jā takas) have for us a peculiar interest, in that many scholars hold these Indian fables to be the model of the fables of Aesop, while others hold that the Hindu is copyist. In India the fable, though not as an independent literary product, may be traced back to the oldest Upanishads. The doctrine of reincarnation (as shown in the Jā takas) lent itself admirably to the growth of such compositions. But it is not necessary to suppose that a phenomenon so native to peasant talent should be borrowed from the Greek, or that the Greek should have borrowed the idea from the Hindu. Greek fable is at least as old as Archilochus, and Hindu fables can claim no older date.

The following Jā taka is doubly interesting because of the great resemblance it bears to one of the judgments of Solomon. The account of the occasion for the telling of this story by the Buddha is here omitted.

Mahoshada Jā taka

THE BIRTH AS "GREAT PHYSICIAN"*

A woman, carrying her child, went to the future Buddha's tank to wash. And having first bathed her child, she put on her upper

*Literally "the great medicine." The Bodisat of that time received this name because he was born with a powerful drug in his hand,—an omen of the cleverness in device by which, when he grew up, he delivered people from their misfortunes.

garment and descended into the water to bathe herself.

Then a Yakshini,[†] seeing the child, had a craving to eat it. And taking the form of a woman, she drew near, and asked the mother—

"Friend, this is a very pretty child, is it one of yours?"

And when she was told it was, she asked if she might nurse it. And this being allowed, she nursed it a little, and then carried it off.

But when the mother saw this, she ran after her, and cried out, "Where are you taking my child to?" and caught hold of her.

The Yakshini boldly said, "Where did you get the child from? It is mine!" And so quarrelling, they passed the door of the future Buddha's Judgment Hall.

He heard the noise, sent for them, inquired into the matter, and asked them whether they would abide by his decision. And they agreed. Then he had a line drawn on the ground; and told the Yakshini to take hold of the child's arms, and the mother to take hold of its legs; and said, "The child shall be hers who drags him over the line."

But as soon as they pulled at him, the mother, seeing how he suffered, grieved as if her heart would break. And letting him go, she stood there weeping.

Then the future Buddha asked the bystanders, "Whose hearts are tender to babes? those who have borne children, or those who have not?"

And they answered, "O Sire! the hearts of mothers are tender."

Then he said, "Whom think you is the mother? she who has the child in her arms, or she who has let go?"

And they answered, "She who has let go is the mother."

And he said, "Then do you all think that the other was the thief?"

And they answered, "Sire! we cannot tell."

And he said, "Verily this is a Yakshini, who took the child to eat it."

And they said, "O Sire! how did you know it?"

And he replied, "Because her eyes winked not, and were red, and she knew no fear, and had no pity, I knew it."

And so saying, he demanded of the thief, "Who are you?"

And she said, "Lord! I am a Yakshini."

And he asked, "Why did you take away this child?"

And she said, "I thought to eat him, O my Lord!"

And he rebuked her, saying, "O foolish woman! For your former sins you have been born a Yakshini, and now do you still sin!" And he laid a vow upon her to keep the Five Commandments, and let her go.

But the mother of the child exalted the future Buddha, and said, "O my Lord! O Great Physician! may thy life be long!" And she went away, with her babe clasped to her bosom.

[†]The Yakshas, products of witchcraft and cannibalism, are beings of magical power, who feed on human flesh. The male Yaksha occupies in Buddhist stories a position similar to that of the wicked genius in the Arabian Nights; the female Yakshini, who occurs more frequently, usually plays the part of siren.

Mataka-Bhatta Jataka*

ON OFFERING FOOD TO THE DEAD

"If people would but understand."—This the Teacher told when at Jetavana, about food offered to the dead.

For at that time people used to kill sheep and goats in large numbers in order to offer what is called "The Feast of the Dead" in honor of their deceased relatives. When the monks saw men doing so, they asked the Teacher, saying, "Lord! the people here bring destruction on many living creatures in order to provide the so-called 'Feast of the Dead.' Can there possibly, Sir, be any advantage in that?"

The Teacher said, "Let not us, O mendicants! provide the Feast of the Dead: for what advantage is there in destroying life? Formerly sages seated in the sky preached a discourse showing the evils of it, and made all the dwellers in Jambu-dipa give up this practice. But now since change of birth has set in, it has arisen again." And he told a tale.

Once upon a time, when Brahma-datta was reigning in Benares, a Brahman, a world-famous teacher, accomplished in the Three Vedas, had a goat brought, with the intention of giving the Feast of the Dead, and he said to his pupils:

"My lads! take this goat to the river, and bathe it, and hang a garland round its neck, and give it a measure of corn, and deck it out, and then bring it back."

"Very well," said they, and accordingly took it to the river; and when they had bathed it and decorated it, let it stand on the bank.

The goat, seeing in this the effect of his former bad conduct, thought to himself, "Today I shall be free from that great misery," and, glad at heart, he laughed a mighty laugh, in sound like the crashing of a jar. Then thinking to himself, "This Brahman, by killing me, will take upon himself like misery to that which I had earned," he felt compassion for the Brahman, and wept with a loud voice.

Then the young Brahman asked him, "Friend goat! you have both laughed heartily and heartily cried. Pray, what is it makes you laugh, and what is it makes you cry?"

"Ask me about it in your teacher's presence," said he.

They took him back, and told their teacher of this matter. And when he had heard their story, he asked the goat, "Why did you laugh, goat, and why did you cry?"

Then the goat, by his power of remembering former births, called to mind the deeds he had done, and said to the Brahman, "Formerly, O Brahman, I had become just such another Brahman,—a student of the mystic verses of the Vedas; and determining to provide a Feast of the Dead, I killed a goat, and gave the Feast. By having killed that one goat, I have had my head cut off in five hundred births, less one. This is my five hundredth birth, the last of

*In this story is recorded the incident which led the Buddha to tell it.

Nigrodha-Miga Jataka

THE BANYAN DEER

the series; and it was at the thought, 'To-day I shall be free from that great misery,' that I became glad at heart, and laughed in the manner you have heard. Then, again, I wept, thinking, 'I who just by having killed a goat incurred the misery of having five hundred times my head cut off, shall be released today from the misery; but this Brahman, by killing me, will, like me, incur the misery of having his head cut off five hundred times; and so I wept.'

"Fear not, O goat! I will not kill you," said he.

"Brahman! what are you saying? Whether you kill me or not, I cannot today escape from death."

"But don't be afraid! I will take you under my protection, and walk about close to you."

"Brahman! of little worth is your protection; while the evil I have done is great and powerful!"

The Brahman released the goat; and saying, "Let us allow no one to kill this goat," he took his disciples, and walked about with it. No sooner was the goat at liberty, than, stretching out its neck, it began to eat the leaves of a bush growing near the ridge of a rock. That very moment a thunderbolt fell on the top of the rock, and a piece of the rock split off, and hit the goat on his out-stretched neck, and tore off his head. And the people crowded round.

At that time the Bodisat* had been born as the Genius of a tree growing on that spot. By his supernatural power he now seated himself cross-legged in the sky in the sight of the multitude; and thinking, "Would that these people, seeing thus the fruit of sin, would abstain from such destruction of life," he in a sweet voice taught them, uttering this stanza:

"If the people would but understand
That this would cause a birth in woe,
The living would not slay the living;
For he who taketh life shall surely grieve!"

Thus the Great Being preached to them the Truth, terrifying them with the fear of hell. And when the people had heard his discourse, they trembled with the fear of death, and left off taking life. And the Bodisat preaching to the people, and establishing them in the Precepts, passed away according to his deeds. The people, too, attending upon the exhortations of the Bodisat, gave gifts, and did other good deeds, and so filled the city of the gods.†

The Teacher having finished this discourse, made the connexion, and summed up the Jataka: "I at that time was the Genius of the tree."

*The Buddha-to-be.

†That is, by the production at their death of angels as the result of their Karma. Karma, a difficult word to explain, means roughly, "character for good or evil." The Buddhists believe in an unbending law of cause and effect in the reincarnation of character. That is: as a man does good or ill in one life so does his resultant character determine its future embodiment. Thus a man of evil life might develop a character most properly attributable to an insect. That character in another life would by Karma be reincarnated in an insect.

Long ago, when Brahma-datta was reigning in Benares, the Bodisat came to life as a deer. When he was born he was of a golden colour; his eyes were like round jewels, his horns were white as silver, his mouth was red as a cluster of kamala flowers, his hoofs were bright and hard as lacquer-work, his tail as fine as the tail of a Tibetan ox, and his body as large in size as a foal's.

He dwelt in the forest with an attendant herd of five hundred deer, under the name of the King of the Banyan Deer; and not far from him there dwelt another deer, golden as he, under the name of the Monkey Deer, with a like attendant herd.

The king of Benares at that time was devoted to hunting, never ate without meat, and used to summon all the townspeople to go hunting every day, to the destruction of their ordinary work.

The people thought, "This king puts an end to all our work. Suppose now in the park we were to sow food and provide water for the deer, and drive a number of deer into it, and close the entrance, and deliver them over to the king?"

So they planted in the park grass for the deer to eat, and provided water, and tied up the gate; and calling the citizens, they entered the forest, with clubs and all kinds of weapons in their hands, to look for the deer. And thinking, "We shall best catch the deer by surrounding them," they encircled a part of the forest about a league across. And in so doing they surrounded the very place where the Banyan Deer and the Monkey Deer were living.

Then striking the trees and bushes, and beating on the ground, with their clubs, they drove the herd of deer out of the place where they were; and making a great noise by rattling their swords and javelins and bows, they made the herd enter the park, and shut the gate. And then they went to the king, and said to him:

"O king! by your constant going to the chase, you put a stop to our work. We have now brought deer from the forest, and filled your park with them. Henceforth feed on them." And so saying, they took their leave, and departed.

When the king heard that, he went to the park; and seeing there two golden-coloured deer, he granted them their lives. But henceforth he would sometimes go himself to shoot a deer, and bring it home; sometimes his cook would go and shoot one. The deer, as soon as they saw the bow, would quake with the fear of death, and take to their heels; but when they had been hit once or twice, they became weary or wounded, and were killed.

And the herd of deer told all this to the Bodisat. He sent for the Monkey Deer, and said:

"Friend, almost all the deer are being destroyed. Now, though they certainly must die, yet henceforth let them not be wounded with the arrows. Let the deer take it by turns to go to the place of execution. One day let the lot fall upon my herd, and the next

day on yours. Let the deer whose turn it is go to the place of execution, put his head on the block, and lie down. If this be done, the deer will at least escape laceration."

He agreed: and henceforth the deer whose turn it was used to go and lie down, after placing his neck on the block of execution. And the cook used to come and carry off the one he found lying there.

But one day the lot fell upon a roe in the herd of the Monkey Deer who was with young. She went to the Monkey Deer, and said, "Lord! I am with young. When I have brought forth my son, we will both take our turn. Order the turn to pass me by."

"I cannot make your lot," said he, "fall upon the others. You know well enough it has fallen upon you. Go away!"

Receiving no help from him, she went to the Bodisat, and told him the matter. He listened to her, and said, "Be it so! Do you go back. I will relieve you of your turn." And he went himself, and put his neck upon the block of execution, and lay down.

The cook, seeing him, exclaimed, "The King of the Deer, whose life was promised to him, is lying in the place of execution. What does this mean?" And he went hastily, and told the king.

The king no sooner heard it than he mounted his chariot, and proceeded with a great retinue to the place, and beholding the Bodisat, said, "My friend, the King of the Deer! did I not grant you your life? Why are you lying here?"

"O great king! a roe with young came and told me that the lot had fallen upon her. Now it was impossible for me to transfer her miserable fate to anyone else. So I, giving my life to her, and accepting death in her place, have lain down. Harbour no further suspicion, O great king!"

"My Lord the golden-coloured King of the Deer! I never yet saw, even among men, one so full of forbearance, kindness, and compassion. I am pleased with thee in this matter. Rise up! I grant your lives, both to you and to her!"

"But though two be safe, what shall the rest do, O king of men?"

"Then I grant their lives to the rest, my Lord."

"Thus, then, great king, the deer in the park will have gained security, but what will the others do?"

"They also shall not be molested."

"Great king! even though the deer dwell secure, what shall the rest of the four-footed creatures do?"

"They also shall be free from fear."

"Great king! even though the quadrupeds are in safety, what shall the flocks of birds do?"

"Well, I will grant the same boon to them."

"Great king! the birds then will obtain peace, but what of the fish who dwell in the water?"

"They shall have peace as well."

And so the Great Being, having interceded with the king for all creatures, rose up and established the king in the Five Precepts, and said, "Walk in righteousness, O great king! Doing justice and mercy to fathers and mothers, to sons and daughters, to townsmen and landsmen, you shall enter, when your body is dissolved, the happy world of heaven!"

Thus, with the grace of a Buddha, he preached the Truth to the king; and when he had dwelt a few days in the park to exhort the king, he went away to the forest with his attendant herd.

And the roe gave birth to a son as beautiful as buds of flowers; and he went playing about with the Monkey Deer's herd. But when its mother saw that, she said, "My son, henceforth go not in his company; you may keep to the Banyan Deer's herd!" And thus exhorting him, she uttered the verse—

"Follow the Banyan Deer:
Dwell not with the Monkey Deer.
Better death with the Banyan Deer,
Than life with the Monkey Deer."

Now after that the deer, secure of their lives, began to eat men's crops. And the men dared not strike them or drive them away, recollecting how it had been granted to them that they should dwell secure. So they met together in front of the king's palace, and told the matter to the king.

"When I was well pleased, I granted to the leader of the Banyan Deer a boon," said he. "May I give up my kingdom, but not my oath! Begone with you! Not a man in my kingdom shall be allowed to hunt the deer."

When the Banyan Deer heard that, he assembled the herds, and said, "Henceforth you are not allowed to eat other people's crops." And so forbidding them, he sent a message to the men: "Henceforth let the husbandmen put up no fence to guard their crops; but let them tie leaves round the edge of the field as a sign."

From that time, they say, the sign of the tying of leaves was seen in the fields, and from that time not a single deer trespassed beyond it; for such was the instruction they received from the Bodisat.

And the Bodisat continued thus his life long to instruct the deer, and passed away with his herd according to his deeds.

The king, too, hearkened to the exhortations of the Bodisat, and then, in due time, passed away, according to his deeds.

The Vesper Hour

By Chancellor John H. Vincent

ABSENT from Chautauqua and from the Hall in the Grove we may still keep our Vesper Hour, singing our "Day is dying in the West," and reading alone the Prayer of Thomas A'Kempis and all the rest of that beautiful Vesper Service.

An intelligent woman who spent the past summer at Chautauqua writes from her home in Pennsylvania that while here she met "a lady of wealth and culture—a thoughtful and reticent woman," who said to her, "Chautauqua is a great quickener of conscience." And the same lady met a young girl, who said "I see our home life differently since I came here. We girls really do not have a hard time with the home work. We take things wrongly somehow." The same lady reports a woman who visited Chautauqua for the first time, who said to her, "My husband joined me last night. I was glad to see him and told him we must have been very petty to allow such discord as had come into our life at home. I mean to try to live above such things."

These are three beautiful tributes to the influence of Chautauqua—a silent influence, ministering to the ethical, the religious and the home life of people, and promoting higher ideals of everyday living. In furtherance of nobler ideals let us spend a little time in our Vesper meditations, and think "on these things."

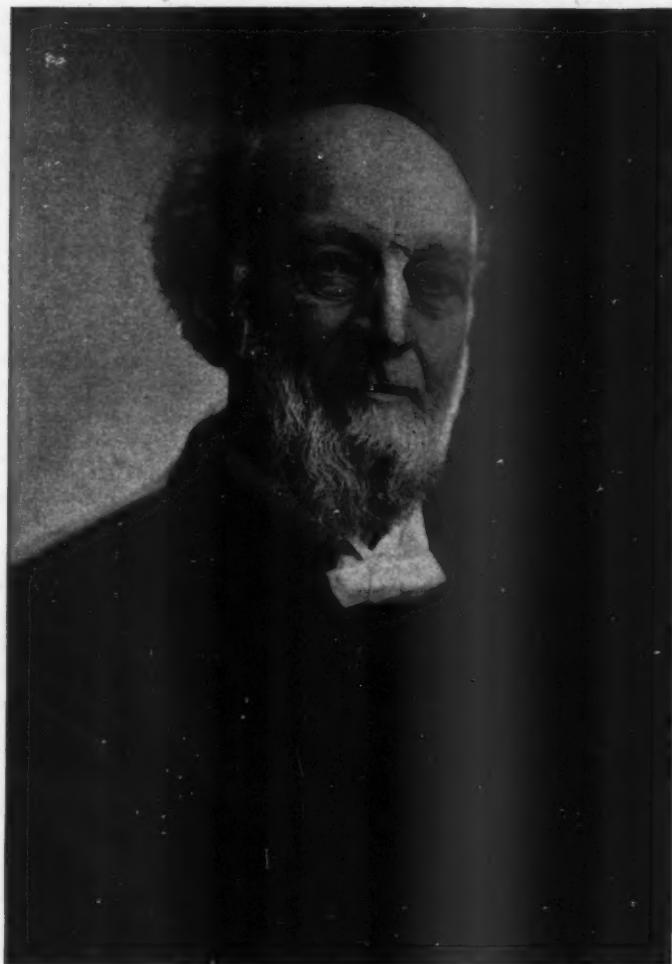
To many people religion seems to be chiefly a matter and a means of personal safety. To them "salvation" implies the security to a certain degree of one's own self against disturbance, and discomfort in life, and guarantees safety to the same "self" after death. To many people this is the sum and substance of religion. It may mean a slight measure of present ef-

fort and self sacrifice; but in their thought the Church, the Gospel, and the Savior have chiefly to do with the future—with eternity; and "eternity" does not open until "time" closes. And from that far away realm—the realm of the unseen and the infinite—come the conceptions, the impulses, the motives that give value to the Church in the present. We think of actual life as *here* and *now*, and of eternal life as *there* and *then*. And we are much more certain of the *here* than the *there*, of the *now* than the *then*, and of the "life that now is" than of the "life that is to come."

Now, to wise and practical saints—folk who are seers as well as saints—real religion is altogether a different thing. It rejoices in the message of immortal life. It sings "songs of salvation." It thinks now and then, and with comfort, of a life beyond—a heavenly life. But it never loses sight of earth and of this life. Real religion is interested in and is loyal to both civil government and the Holy Church; and nothing is more important, more really vital and practical, than everyday obligations and opportunities.

Again, when wise saints think of religion, their first and most welcome thought is not of the future, nor is it of the Church, nor of creeds (loyal as they are to "the form of sound words"), nor of sacred functions—days, seasons, ceremonies—nor of death and the grave and gates of pearl swinging open just beyond the sepulchre. They do not measure their piety by the money they have given, the self denials they have practiced, the creeds they have confessed and defended, nor the raptures they have experienced. They look away from "things" to "principles," from objective institutions to subjective

The Vesper Hour, to be contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, will continue the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.



JOHN H. VINCENT

Reproduced from "A Reading Journey Through Chautauqua."

convictions, motives and inspirations, and from these inner phenomena to the vast realities of the spiritual universe, existent and actually active now—and from which come into human life and experience—into the inner life—"whatsoever things are true." And if anywhere on earth, on remotest star, or in unexplored space, there blossoms "any virtue" or there breaks into melody "any praise," they "think on these things." They gradually come to think with intensity, with enthusiasm, with concentrated attention, and, what is best of all, with a consenting will.

Such broad saints, thinking and being, find the real unity of life. They do not partition life into "secular" and "sacred." All days are holy and if in their calendars they print the first or the seventh day of the week in letters of burning gold, it is that all the other days of the week may reflect the glory of the day that from early ages has been called "holy." It is one thing to guard the Sabbath day through a reluctant, superstitious loyalty, and quite another thing to find a joy in its observance as one gains from its repose and its ministries a new strength and new enthusiasm for the following six days of service.

Religion is the very soul of civilization, and religion does not deprecate civilization. And to some of us it is an inexplicable mystery that any man of culture, in the heart of this most brilliant age of all history, should under-value Religion. Christ prayed for his disciples, not that they should be taken out of the world, but that living in it, they might be kept from the evil of it and be ministrants of the largest good to it.

What our civilization needs is the savor of the salt of Christian faith, the clear shining light of Christian truth, the attracting, illuminating and vitalizing sun of righteousness in the midst of secular activities. We need men who rightly estimate the world around us; men of

faith who are men of science; men of God who are men of culture; men of both worlds, the seen and the unseen, who take a lively interest in "this world," and knowing it and measuring it, master it; men who are not Christian recluses but Christian reformers. The best place for a saint today is not in the cloister, but in the market, on 'change, in the shop, the school house, the editorial office, and at the ballot box. And he is found at Church and interested in all church activities.

Where church standards are worthy and exalted, the more its members know about and the more they are interested in social and political conditions the better. The pulpit need not discuss details of secular life but the Church must emphasize in a courageous way "Whatsoever things are true, * * * * honorable, just, * * * pure, * * * lovely and of good report." It must know both the Gospel and the human nature to be helped by it.

Wherever the Gospel goes, we see a gradual improvement in social conditions, in laws enacted, in civil administrations, in mutual respect among citizens of all classes, in a purer domestic and social life, in the multiplication of educational agencies, from the nursery to the university, in a free press, public libraries, out-of-school reading circles and evening schools. We find a sense of responsibility for and an appreciation of the immense educating power of the ballot, and crowning all absolute freedom of religious opinions and expression—we find the meeting house, the school-house, the synagogue, the cathedral—all protected by a government that is independent of all, and yet which, in sundry official functions, recognizes the basal principles of which all these are expressions.

Thus our American theory is that of a Christian civilization, with Christian ideals, Christian motives, Christian standards of ethics and Christian liberties. All

these were emphasized by Jesus of Nazareth, who taught by his life and demonstrated by his death and resurrection the holiness, the righteousness, the power and resources of God, and his boundless love for men, as in the light of these things he commanded all men always to love each other as brethren.

How may we, Chautauquans, intent upon doing good, promote this better type of living, this generous spirit, these higher social conditions? How extend this wider reach of Christian thought, motive, experience, and example? It is a question every genuine Chautauquan must ask and answer.

First of all, we must for the time forget the multitude in the Church and out of it—the mass of society—and we must look after, single out and capture the *units*, the individual members of the mass—one at a time. We must secure the personal surrender of some *one* whom we know or can know—his personal surrender to God. We must be interested in this.

The best *unit*, to begin with, is one's self. The very best work any man can do for the race and for the ages, is to give himself in a practical and positive way to the highest truth and the wisest way of life he knows about. By that act he becomes a light, an illuminating example, a convincing, magnetic, attracting, incarnate appeal, seeking to persuade others. There is no rebuttal in the court of everyday human life to the Christian testimony in spirit and conduct of an honest, positive, uncompromising, consistent manhood—true, honorable, just, pure, lovely, and of good report.

A man of ordinary ability, with this manifold grace, becomes extraordinary as he demonstrates what man may be under the Gospel. A man of genius, thus consecrated, rises to a throne of power. It is a great thing to count *one* in the kingdom of God!

Second. This elect unit—one full-

ledged manhood—to be at his maximum of efficiency, must continue to "think on these things," on all things that are true, honorable, just, pure, lovely, and of good report. We need a generation of thinking Christians and thinking citizens who prize character enough to ponder, appreciate, and appropriate all grace and power within reach. The genuine student knows all about this process. He learns what it is to *think*. And when men give the same measure of attention—concentrated, continuous, eager attention to the claims, and the contents of religion, its possible attainments and achievements that they are willing to bestow on intellectual and academic specialties, they may expect to find religion of present and permanent value, a reality of life. But not otherwise. Half-hearted attention to study, the lack of a life aim, doubt as to personal ability, a discouraged habit of mind, will leave the student as a student in any department precisely where so many students, citizens and social leaders of both sexes, are, in reference to the claims of religion—with old, worn-out, abandoned conceptions of its nature and meaning—conceptions that have not been entertained by Christian thinkers for half a century or more. To be and know, one must "think on these things." One must put himself into conditions and associations and seek inspiration which alone can give him insight and success in the nobler things. Hence the intellectual and literary value of the Holy Sabbath as opportunity for thinking on the higher things of life.

Third. The religious field is so closely connected with Humanity as a whole that one's mental activities must continually reach out to interests other than his own, to other communities and fellowships. The unit that *thinks* must in his thought embrace the race. It is not one's principal object to seek personal salvation. In one sense, to be sure, to guide others on a dark night your lamp must be lighted, your foot sure, your hand firm; but these

are not ends. They are preliminary processes by which your light may reach those who are in darkness. "Liberty Enlightening the World" in New York Bay does not hold her flaming torch through the dark night for the sake of the solitary keeper of the little island on which the lighthouse stands. No man has a right to live for himself. No man has a right to be content with an inward peace and the hope of his own eternal life. He is a Christian to represent his Master, who took a whole world into his aching and bleeding heart. We need today Christians who will think about humanity, devise plans for the good of the race, give to enrich those most in need, sympathize with the most remote, those who know the least and suffer the most. We are to dream the dream which embraces truth, justice, purity, for all races, not alone for ourselves and our families, our religious denominations, our educational institutions, our nation—but for the whole world, for all races—Turk, Negro, Russian, Japanese, Chinese, and the lowly peoples of the islands in the seas.

Fourth. This ideal of unselfish living, however widely it reaches, must be applied in a practical way to the fields we occupy at home, in our immediate neighborhood, among the people across the way or around the corner—the neglected children of one's own town, the institutions of help supported by the government for the poor, the outcast, the orphan, and for all sorts and conditions of society, institutions which need nothing so much as

worthier ideals, illustrated by living citizens, by men and women who are not merely officials; but living personalities who occasionally call and give a word of cheer and counsel, as Jesus of Nazareth would do if he were in the body now.

Fifth. In our outreach after representatives of humanity, one at a time, we must despair of none. No man is so degraded that we are justified in losing hope for him. No habit is so confirmed that it may not be broken. No darkness is so dense that it may not be penetrated by the light of life. No heart is so indurated that it may not be softened and made subject to the Spirit of grace.

Sixth. And finally, we should be extremely careful how we judge of men whose standards differ from our own; whose characters and convictions have been attained through processes wholly unlike our own, but who in fields of thought alien to ourselves have looked on life with eyes that covet truth, and have learned at other altars than ours to "prove things that are excellent." Let us think on principles and not on mere human definitions, on principles and not on prescribed and stereotyped methods of service.

Let our Vesper meditations close with a silent prayer—each one for himself—for herself—with closed eyes—thinking on the things we desire and need that into our hearts may come clearer light, warmer affection, firmer resolve, and more positive assurance concerning spiritual and eternal realities.



Barbara at Home*

By Mary E. Merington

JUDGE Hanson's place on the road leading from "The Corners" to Mount Lebanon was the finest-looking house for many a mile round Barham. It stood well back in its grounds and earned its distinction by the saving grace of the tall elm which over-topped the sloping roof and by the cool shade that was made by six great cherry trees which ran in an avenue from the gate to the front door. The "Judge's" father, the old postmaster, had planted these trees when he was a young man and his standard joke was "By their fruits ye shall know them—an' ef I ain't spared to eat 'em myself there's those that 'll come after me an' to whom they 'll taste good, an' by their fruits they 'll know an' remember me." His *them* and *they's* were of doubtful antecedents, but his cherries were of indubitably good stock.

The house itself was large and comfortable and was a thing of beauty in its owner's eyes. It was painted a bright canary yellow, trimmed with glaring orange; the window sashes were done in glowing crimson, the window shades were a lovely blue. On the porch stood a scarlet tub in which blazed a great magenta-colored *Marvel-of-Peru*; about the side porch climbed a red trumpet-vine, while in a little round bed that was circumvallated by thick meshes of wire-net, to keep off the chickens, amber and ruby nasturtiums surrounded a patch of fiery salvias.

"I don't know what it is," said Barbara Cortwright to herself, as walking in the grass by the roadside she looked over the Judge's prim white rail-fence to the flowers and house beyond. "It seems as though something had come over the

*The story entitled "Barbara" which appeared in THE CHAUTAUQUAN for July, 1905, by Miss Merington, created a character whose further experiences will be of special interest to Chautauquans.

place, but I can't make out what it is. The red barn is newly painted so that it stands out pretty sharply, and they have cut down the ailanthus tree that was growing by the yellow barn because Mrs. Hanson said it was 'mussy' when it flowered; but for the life of me I can't see what else they have done. I used to think it the prettiest yard and house in all the country round."

As she turned in at the gate the click of the latch startled a swarm of red-winged blackbirds that were hiding in the cherry branches, and while she stood watching their flight, a buggy came round the bend of the road and the Lathrops drove up to the horse-block.

"This is auspicious, Barbie," said Mrs. Lathrop gaily as she looked toward the fluttering birds.

"Omeh absit," murmured her husband.

"Dear me, no!" she retorted quickly, "Oh men, adeste! That is a sign that you are to get out and escort me in. He is afraid to join us, Barbie, because he says this is a women's meeting and that he will be in the way. The truth is that he wants to go and gossip with Dr. Garth."

Just then the house-door swung hospitably wide and the Judge stepped out with a "Come in; come in. I guess we'll have to mark you stylish folks tardy. It's going on seven o'clock, an' most everyone's here but you three."

"You three," whispered the dominie's spouse, "Now my dear friend, you'll have to go in. You take Bony round to the barn, then you can sneak in comfortably by the back door and pull a pipe with old Jerry while we women are discussing the affairs of the universe, and you can present yourself in time for the sordid eatables." She jumped out while she was talking and putting her arm about Barbara walked with her to the house.

Meanwhile the reverend doctor drove

his fat pony to the barn and left him in comfortable quarters. The animal was called Bony "for short;" its real name was Bonaparte and the sobriquet was partly ironical, partly a matter of convenience.

When its master entered the house (by the side door, be it remarked parenthetically) he found a group of friends and neighbors already assembled in the large sitting-room, with-chairs reserved for him and two expected later comers.

"I guess we had better not wait for the rest of them," said the host. "It has gone seven and Mrs. Banks said they could not be here before a quarter after. We might as well get down to business at once."

There was some moving and scraping of chairs and a general settling into comfortable and advantageous positions, then for a brief moment every one sat in silence and looked expectant. "I move that Judge Ebenezer Hanson be unanimously declared president of this-s —affair," rung out Mr. Lathrop's voice, with a touch of uncertainty in it when it came to naming the nature of the meeting; "All who agree say 'Aye'." "Aye," came from all present. The new president rose and bowed. Other officers were elected, after which, at the request of the president, Mrs. Lathrop stood and explained the purpose of the new organization.

She stated briefly that many of the neighborhood realized that they were neither intelligently informed as to things of past time nor were they abreast of the doings of the day. Also that they who lived on scattered farms and were too far from cities to see beautiful pictures, to hear music, or to attend good lectures, were not getting as much out of life as they might or as they wanted to do. She went on to say that several of them had been talking over the matter and had decided to get some good book and to read at home and then meet together at each other's houses once in every two weeks and talk over the book and current events. And she added that since Barbara's paper

on "The Papyrus" had greatly interested them, it was proposed that they should give a little attention to the common things about them; and in order to make their better acquaintance that the club should learn something of the names and the histories of these things.

"Barbara has set us about it already," spoke up Jim Henderson, always her faithful henchman, "and she and Addie have been giving us lessons in the dictionary. So look round the room and fire away with questions on any article in it that hits your fancy. What one of us does not know the other does. Tommy Hanson, Aleck and Davie Johnstone, Addie, Barbara and me are all primed up and will go off at a touch."

"Well, let's see what the old times have got to do with—wi-i-th—the ceiling," began Mrs. Jenkins, from the farm ten miles out. "That's mine," said Tom, "and it's dead easy. *Coelum* is the Latin word for *sky*, the thing over your head. The French people got hold of the word, twisted it round to suit their lingo and then handed it over to the English—That settles *ceiling*.

"Parlor?" asked a voice.

"No fair," said Tom, "that's mine again."

"Go on," directed the parental chairman.

"Parlor, French again; a place where people parly-voo or talk. The Latin people started up that notion also. Peter Parley was an old fellow who talked history. When I say I won't parley with a fellow I mean, I won't argue; or in vulgar parlance I won't chin back. Vulgar parlance is Barbara's," he naively added.

"Table," proposed Mr. Lathrop.

"Table," repeated Aleck, reading painfully from a paper in his hand, "Table—a—Latun word *tab-u-la* means—a board, a plank—Tables was—were—made of boards just laid on—things like saw-horses. That is w-h-y, why, we say we

board a person. The—old—Egyptian priests uster glue their pa-py-rus onter *tabulas* or boards. When they wrote things on these in lines or columns they said they tab-u-lated these things. A tabernacle is a hut or b-o-o-t-h made of boards. Some feller turned the B into a V and called a hut made of boards a t-a-v-e-r-n, tavern. Barbie says the old fellers were always monkeyin' with the Bs and Vs, so some people say Havana, and others say Habana. We say *have* and the Dutchmen" ("Germans," corrected Barbara) "say ha-be."

"Phew!" whistled David. "Will you listen to all that from Sandy Johnstone!"

"Tell us about the window," suggested a voice.

"Window," answered Jim Henderson, "is really the *wind-eye*, the eye or hole for the wind to come in at. Years ago it was a hole or opening with no glass in it to keep out the wind; *pane* comes from the Latin word *panum* a piece of cloth, you can easily see what a piece of cloth had to do with a wind-hole. *Sash* is one way of saying *case*, they mean the same, a box that holds things.

"How about the cornice?" queried Mrs. Hanson.

"Cornice," said Addie Fletcher, "that is a word we took from the old Latin people and the Greeks gave it to them. The Greek word meant *curved*; the folks in Rome pronounced it *corona* which meant a wreath or garland, then the

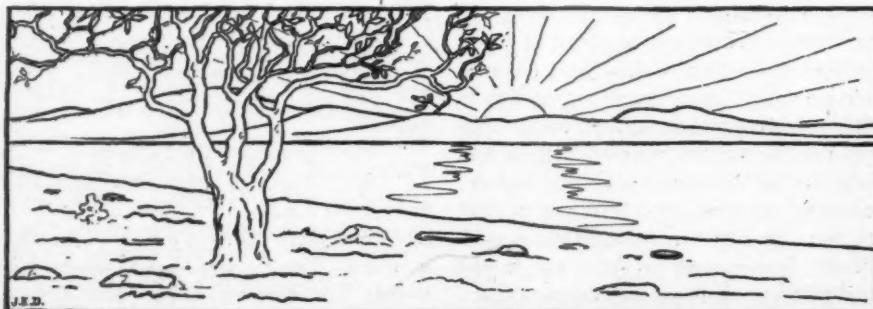
French called it *couronne* and the English finished up with *crown*. When a man is made king he receives the crown at his *coronation*; the lords and ladies who stand about him wear *coronets* or little crowns. The king's or crown's servant whose duty it is to inquire into the causes of death, is the *crownor* or coroner. The crown of petals that make a flower is the *corolla*; money paid for a garland of flowers is a *corollary*. So cornice is the crowning part of the decoration of the room and I think it used to be painted or modeled in wreaths or loops of flowers but I am not sure about that."

"*Finis coronat opus*. The end crowns the work," added Mr. Lathrop. "And by the way that is an easy little motto to remember. *Finis*, the end, the finish; *Coronat*, crowns; *Opus*, the work, the operations."

"Suppose we stop here," said the Judge, "and discuss a little ice-cream. Before we move into the dining-room, however, we ought to decide on the date of the next meeting. Also we need a name and a motto, and a book should be chosen for us to read."

After a few preliminaries three committees were appointed, one to choose a name, the second to select the book and the third to supply speakers on "Things and Their Names," and having partaken of a generous supper the new Club broke up and went home well pleased with their initial evening.

To be continued.





SURVEY OF CIVIC BETTERMENT

Conducted by E. G. Routzahn

Concerning Education

The one purpose of the following quotations and suggestions is to place emphasis upon certain aspects of education in which the citizen-patron of the school is most frequently interested and to point to some practicable lines of co-operation open to the lay friend of the school.

Americans generally are learning some things about the school and the schoolhouse:

First: That the schoolhouse need not be closed a large part of every day—afternoon and evening, and all of several days of the week and for all of several months of the year.

Second: That there need not be an age limit in the use of the school or in the planning of the program of the school.

Third: That no member of the family because of age, sex, occupation, or other special condition need be overlooked in the plans of the school.

Fourth: That many things not taught from "school books" are truly educational and may be studied or enjoyed in the schoolhouse.

Fifth: That the use of the schoolhouse need not be limited to strictly "educational" activities, provided only that there should be no interference with the schooling of those just entering upon life.

Sixth: That the entire community is interested in the school, and not merely such families as are represented in the schools by teacher or pupil.

Seventh: That neither the school board, the superintendent or the teachers are

solely responsible for the management of the school, Nor are any of these three freed from sharing responsibility with the parent and the citizen.

The School as a Center

The striking feature of the visions of the broader services of the school as pictured by Wilcox, Dutton and others, is not so much what the school is expected or permitted to do, as is the very obvious correlation of diversified social functions grouped about the school—because it offers a center for such grouping and because it stands for a geographical unit, the school district or neighborhood, within the bonds of which we find responsive co-operative forces.

The Neighborhood Association

The value to the school and to the community of a wisely conducted parent's club or school league or education association cannot easily be over-estimated. But the name implies that it is more for the school and less for the community. This practically dictates the policy and limits that policy to those things which first concern the school. In such an organization there will naturally be very few whose family is not represented in the school room, although they must be partly supported, financially and morally, by many who have no chance to share in the activities of the school or gain a good knowledge of the school. Hence a neighborhood organization, be-

ginning at the school and with school betterment matters as the first rallying cry, may yet be so broad in name, statement of objects and its working policy that it may appeal to all right thinking folk in the neighborhood and may undertake from time to time whatever needs to be done. School interests thus secure a more representative following and the school may more fully enter into the life of the community.

Training in Citizenship

"There seems at first to be but little connection between paving stones and prayer books, but it is plain, when we come to think about it, that the condition of the street affects the character of the children who play in it, and the men and women who live in the houses that front upon it. Dirt, disorder, touch first the body and then the soul of man."—*Dean Hodges in "Faith and Social Service."*

To the above add the words of J. Q. Adams before the Boston Conference of Good Government. Then read "Twaddle in Civics" to be fortified against the plottings of well meaning folk who hope to bring civic righteousness by means of a salute and the repetition of well chosen phrases formulated as a "civic creed." Such forms have their mission, but it is entirely incidental to those things which tend to place the young citizen in an attitude of interested observation of his community relations and which lead him to deeds of service, simple and commonplace though they be to the adult mind.

The School that Built a Town

A leaflet bearing the above title and circulated by the Massachusetts Civic League is a reprint from "The Rebuilding of Old Commonwealths," by Mr. Walter H. Page.

The few lines here quoted give a glimpse of the way in which a school may become a "center" of the most vital and helpful nature:

Next to their simple and straightforward way of looking at education what strikes you most about the people of Northwood is their universal interest in the school. Apparently everybody has now been trained there. But

when one man thinks of the school he thinks of the library; another of the laboratory; another of the workshop; another of music; another of chemistry. Books are only one kind of tools, and the other kinds are coördinate with them. And everybody goes to the great schoolhouse more or less often. The singers give their concerts there. I was there once when a young man gave a performance of a musical composition of his own, and at another time when a man showed the first bicycle that had been made in the town. In three months he had a bicycle factory. Everybody is linked to the school by his work, and there is, therefore, no school party and no anti-school party in local politics. There is no social set that looks down on the school. The school built the town, and it is the town. It has grown beyond all social distinctions and religious differences and differences of personal fortune. It has united the people, and they look upon it as the training place in which everybody is interested alike, just as they look upon the courthouse as a place where every man is on the same footing. The fathers of our liberties made the court-house every man's house. The equally important truth is that we must, in the same way, make the public school-house everybody's house before we can establish the right notion of education.

Women's Club Scholarship Funds

The women's clubs are giving considerable attention to educational matters. All phases of the "new education," the betterment of buildings and equipment, the relations between school and home and between school and community, and other problems, large and small, are being studied and put into the hands of working committees.

A notable development is the founding of scholarship funds. This is in line with the growing appreciation of special and supplemental education and the increasing need of permanent support. The purpose of these funds is quite apart from the scheme of the Society of American Women in London to establish scholarships for American women in English women's colleges. The original circular of the London club seemed to be based on the idea that the American clubs have nothing to do and no particular aims in view. Evidently the authors of the London appeal have failed to attend an American federation convention!

The scholarship plans already adopted are varied in form and purpose though few of them provide merely for "an education" however worthy the beneficiaries or limited their opportunities may be. The funds already established are administered chiefly for the purpose of securing trained leaders or instructors for particular fields.

The Wisconsin Federation secured



MISS MARY M.
ABBOTT

Chairman Education Committee, General Federation of Women's Clubs.

Interest in household science has been aroused; and both the Stevens Point Normal and the State University have been led to establish similar courses.

Much has been done by the club women of Massachusetts and Georgia to cultivate mutual appreciation and understanding, but no more gracious and far reaching thought can be imagined than that which led to the establishment of the "Massachusetts Model School" in Georgia. The Massachusetts Federation has also aided summer settlement work in the Tennessee mountains. Several Massachusetts clubs have individually given scholarships to Maryville College in Tennessee. The Heptonian Club of Somerville maintains a Tufts College scholarship, and Cantabrigia Club of Cambridge has \$5,000 invested in a scholarship at Radcliffe College.

The New Hampshire Federation controls a five hundred dollar fund in addition to five annual scholarships granted by New Hampshire College. The young women aided by either fund or scholarship are pledged to a period of teaching in the public schools of the state.

Practically all of the southern states have undertaken to utilize a limited number of scholarships made available by institutions in the respective states. In many cases the givers give limited amounts toward the personal expenses of beneficiaries, who are worthy and hopeful young people from districts where the greatest of social opportunities await the return of those who have gone into the great outer world for inspiration and special preparation. The records reveal almost unbelievable possibilities in the careful expenditure of small sums by those who have never even dreamed of possessing the funds deemed very modest by many a more financially favored student.

Three schools coöperate with the Mississippi club women. Synodical College, Holly Springs, contributes tuition for one; East Mississippi Female College, Meridian, gives tuition and some additional aid; and the Industrial Institute and College at Columbus "loans" the federation a partial scholarship. In addition the clubs have been contributing five to fifty dollars for helping other young women. "Every girl they have helped is striving to become self-supporting and a help to others, and several are teaching." The federation hopes "in a few years to be able to have an established fund and the help given as a loan instead of a gift."

The loan fund idea has already been adopted in Wisconsin where the first thousand dollars will be available this fall to young women of that state.

The "Lucinda Stone Memorial Scholarship Fund" is a five thousand dollar memorial in honor of one "who did so

much for Michigan club women." This fund will doubtless be completed before the October convention of the state federation, and be made accessible to women desirous of the privileges of the state university.

The executive board of the New Jersey Federation will consider a scholarship proposition at a meeting this fall. The College Club of Jersey City already provides funds for giving one Hudson County young woman a college course.

No complete summary of federation scholarship funds can be given, though it may be noted that Connecticut, Iowa, Missouri, Pennsylvania, and Minnesota have done nothing in this direction. Ohio, Indiana and Montana, the latter being the "infant" among the state federations, have discussed scholarship projects with a view to the early adoption of some plan. As has been suggested nearly all of the southern state federations control scholarships and small funds which are administered so as to give evidence of returns far beyond their face value.

The increase of the loan funds, the emphasis upon giving a measure of service in return for the aid supplied, and the selection for participation in these privileges of those who may be expected to go back to live and to work among their own people give added value to this feature of the club movement.

The Improvement of School Grounds

The significant response given to the appeal and the suggestions sent out by the *Youth's Companion* may best be illustrated by quotations from a few letters. The flags to be raised over the school houses, the beautiful pictures for the adornment of the class rooms, the diplomas recognizing worthy effort and the booklets of suggestion, all so freely supplied by *The Companion* merit the admiration and appreciation of those inter-

ested in the physical betterment of the school.

One school reports:

"Wing of main building completed. Porch sash and blinds for windows. Primary room furnished with patent desks. Music room built. About fifty trees planted, and grounds cleared and beds prepared for planting."

Another report tells of the following:

"Had a half-acre of smut grass ploughed up. Picked up the grass and carried it off. Had it ploughed up thoroughly again. Raked it off, laid it out in walks and flower beds. Cut down four dead trees and replaced the places with new ones. Put out flowers. We burned the remaining half acre off and cut down all the under-brush. Swept and removed all unsightly objects. We the undersigned accomplished this work."

Followed by the name of the teacher and a list of ten good citizens, aged from seven to thirteen years.

In a third instance the opening attack was upon a

"Large stump, overgrown with weeds and grass, situated about thirty feet from the building, was dug up and the ground made smooth, which added to its appearance. North and east of the building was overgrown with weeds, briars, and bushes from stumps. First, this was burned off, all briars and bushes cleared, then the stumps were dug up and the ground made smooth. Before the improvement this could not be used at all as a part of the play ground. The church and school building set parallel with the road. A space about thirty feet wide behind the church and school building was cleared of all weeds and brush and is kept clean by being swept once a week. Ground in rear of school building was grown up in bushes and weeds. This was cleared about thirty yards back. After the winter months all wood left over was piled up and all chips and trash burned. The school grounds are swept every Friday by pupils. Three magnolias were transplanted but all died. These were replaced with cedars. Seven cedars have been transplanted and thus far all are living. There are several large shade trees on the school grounds. The building being unceiled few improvements on it have been attempted except to keep the floor cleanly swept all the while. All paper being collected and burned. Teachers have had the coöperation of pupils and patrons in this work."

The improvements recorded above suggest a picture of the disreputable condition of thousands of rural schools in all sections of the country. Happily the companion picture, the change wrought by the combined efforts of teachers, pupils, and parents, can likewise be found in other thousands of communities, and the good work continues with increasing

power and extent. In Maine, in West Virginia, in the Carolinas, and elsewhere, efficient state organizations have been formed to forward the improvement of school surroundings and the betterment of the school in every direction.

Playgrounds and Vacation Schools

In the light of the references given and the statements made in the November, 1905, *CHAUTAUQUAN*, this topic calls for such an investigation of local need as detailed as time and circumstances will permit. At least a few representative people—of the school, the courts, the police, etc.—may be interviewed. One distinction may not be safely lost sight of: that while play spaces may be had wherever a lot or field is vacant, a playground includes both space and supervision and direction.

Home and School Gardens

It is unfair and unwise to "use" the school and the school children to get the town cleaned up, the streets made beautiful, or to gain any other end however worthy in itself. All this needs to be done as a definite, natural outgrowth of the work of the scheme. Hence it should be understood that the school garden is not for the purpose of instruction in garden lore, nor is the "Cleveland home garden" plan a legitimate adjunct of the school unless it can be introduced as an integral feature of the school program.

Upon inquiry information will be given for the introduction of the Cleveland plan into any community.

Junior Citizens' Leagues

The Leagues, as described in *THE CHAUTAUQUAN*,* offer a simple, elastic form of utilizing a few moments each week in the study and practice of "civics" of a type adaptable to the demands of the class room and wishes of the teacher. As Professor Bailey says of nature study,

*February, 1905.

when civics becomes a course of study it is no longer civics—it is then elementary civil government or something else.

The Mission of the Teacher

To capture the citadel of the child's mind through love and sympathy; to lead pupils toward higher ideals of life and duty; to establish closer relations between home and school and state; to exalt purity of life and conduct; to strengthen the moral tone of the community; to make good men and women; to establish and dignify the profession of teaching; to make education attractive; to magnify the state; to meet the need for educated citizenship—such is the exalted mission of the teacher.—*Charles R. Skinner*.

Fads in Education

"The new education has done far less to change the means of instruction than it has to improve its spirit and to suggest the higher aims."—*S. T. Dutton in "Social Phases."*

"The three 'R's,' which formerly held the chief place in a very narrow scheme are now treated as the mechanical tools of education, and are relegated to a less conspicuous place."—*S. T. Dutton in "Social Phases."*

"The association regrets the revival in some quarters of the idea that the common school is a place for teaching nothing but reading, writing and ciphering; and takes this occasion to declare that the ultimate object of popular education is to teach the children how to live righteously, healthily, and happily, and that to accomplish this object it is essential that every school inculcate the love of truth, justice, purity, and beauty through the study of biography, history, ethics, natural history, music, drawing, and manual arts."—*National Educational Association, 1905.*

"Every experienced school man knew that the recent newspaper outcry against 'frills and fads' in the city of New York would quickly collapse. It has had its hour in every other large city that has a good school system, and then speedily collapsed. It was late in New York because New York was late to desert a school system that could sustain its swift and complex life. The surprising thing was that so many good people were disturbed and that so many newspapers which ordinarily divine weather signs rather closely mistook a bit of a breeze for a cyclone."—*Andrew S. Draper*.

"The time has now happily passed when it is necessary to urge the importance of the love and study of nature, or to show how from it have sprung love of art, science, and religion, or how in the ideal school it will have a central place, slowly subordinating most other branches of study as formal and accessory while it remains substantial. To know nature and man is the sum of earthly knowledge."—*G. Stanley Hall*.

"Nature study is learning those things in nature that are best worth knowing, to the end of doing those things that make life most worth the living."—*C. F. Hodge in "Nature Study and Life."*

Survey of Civic Betterment

Two interesting postal card canvasses were recently conducted by the New York *Globe*. One dealt with the teaching of the so-called "fads and frills." Out of 15,500 cards sent out to parents having children in school today, 8,532 were answered and returned. The following is the result, by boroughs:

Physical Training.		Drawing.		
Borough	For.	Against.	For.	Against.
Manhattan	4,450	508	4,140	674
Bronx	292	117	283	147
Brooklyn	1,281	96	1,225	128
Queens	327	63	312	63
Richmond	306	57	307	56

Grand total 6,656 841 6,267 1,068

Music		Sewing.		
Borough	For.	Against.	For.	Against.
Manhattan	4,227	691	3,517	1,169
Bronx	348	84	307	90
Brooklyn	1,196	159	1,059	252
Queens	300	81	228	114
Richmond	290	65	255	95

Grand total 6,341 1,080 5,366 1,720

The other dealt with the length of the school day. The questions and results were as follows:

1. Do you favor a short school day for the first-year children—a three-and-a-half-hour day, as suggested by the Board of Education?

Borough.	Yes.	No.
Manhattan	1,204	3,796
Bronx	92	340
Brooklyn	407	960
Queens	130	239
Richmond	86	414

1,919 5,750

2. Do you want your children who are in the first elementary school grade to attend school for five hours in full-time classes?

Borough.	Yes.	No.
Manhattan	4,381	607
Bronx	369	65
Brooklyn	1,223	168
Queens	308	61
Richmond	457	44

6,738 945

News of Education

An interesting example of one form of study of a local education situation is the symposium now running in **Civic News* of Grand Rapids, whose editor is Mr. D. F. Wilcox, author of the American City, the volume to be studied this month.

The symposium treats of "Education; its purpose, its processes, its results in Grand Rapids" in the form of answers to the following questions:

I. What is the purpose of education, or, in other words, what should education do for people?

Civic News, Sept. 2. '05, etc.

2. What is the process by which this purpose is sought to be attained in connection with the mass of children furnished by the homes to the public schools?

3. What is the result, or, in other words how far does the public school succeed in fulfilling the purpose of education?

The object of Editor Wilcox is to get "the thinking people of Grand Rapids to check up the work of our schools, and maintain an interest in it in proportion to its importance." Such a "stock taking" is well worth while in every community. Much good may come from having the friends of the schools state the reasons of their faith in unmistakable language. It is worth still more to get on record the objectors, the doubtful ones, the slightly interested ones.

Supplemental Education

As defined by Walter M. Wood in the new *Encyclopedia Americana* "supplemental education" gives that "for which one has present need but has failed to get in the schools and is now failing to get in active life." According to Mr. Wood,

"Among the most feasible and fruitful agencies of supplementary education are *Reading Rooms* with attention given to the suggestion and direction of reading; *Museum Exhibits* with descriptive bulletins inducing intelligent observation, conversation and reference reading; *Libraries*, special rather than general in nature, so selected and placed as to make them accessible and helpful in connection with one's daily life work; *Reading Courses*, furnishing incentive to wisely selected, consecutive and progressive reading and study; *Instruction by Correspondence*, setting educational tasks for detached and irregular students, and projecting for their aid the encouragement, instruction and counsel of the teacher; *Directed Conversation or Practical Talks*, bringing together for conference parties of large experience and ability to advise on practical life subjects and those who need such advice; *Educational Lectures*, making accessible in attractive and instructive form the results of the extended studies, or special observations, of advanced scholars and practical experts; *Educational Clubs*, ranging

from the temporary round table to the permanent association or guild, calculated to encourage and facilitate coöperative reading, investigation and discussion; *Tutoring*, providing unusual opportunities for rapid study, or the meeting of peculiar needs under abnormal conditions; *Educational Classes*, furnishing direct instruction, adapted to meet as immediately as possible the students' current interests and needs, being conducted most largely in the evenings, and at other times and under conditions not common in the schools proper."

It is stated that "Some of the notable types of supplemental educational movements are to be found in the Continuation, or Supplementary schools of Germany, the Polytechnic Institute in London, and in America, aside from public libraries, night schools and lecture courses under municipal direction, the Chautauqua movement, University Extension, Vacation schools, certain of the Correspondence schools, special schools of instruction allied with commercial and industrial concerns, and the educational departments of institutional churches, social settlements, and the Young Men's and Young Women's Christian Associations."

Chautauqua Education

The Chautauqua Literary and Scientific Circle of Chautauqua Institution, Chautauqua, New York, is the name for the Home Reading branch of a System of Popular Education which was established in 1878. [The other branches are a Summer Assembly with lectures and entertainments and Summer Schools.] The course of reading is arranged on a four-years' schedule, designed to give "the college outlook" in English. In succession there are American, English, Modern European and Classical years in a four-years' cycle of subjects. Each year's course is distinct from the rest, and all persons read the same material in a given year whether it be for them the first, second, third, or fourth of their four-years' course. Besides this, some eighty-eight special courses of study are offered to those who desire to specialize on particular subjects.

The course each year consists of: (a.) Four specially prepared books on literature, history, art, and science. (b.) Popular required readings in an illustrated magazine called *THE CHAUTAUQUAN* with notes and detailed programs and schedules for all the reading. (c.) A membership book of helps and hints for home study.

Individual readers may pursue the entire course alone, although local circles of three or four members are recommended for obvious advantages. Less than twenty minutes a day will cover the required reading in the course. The expense is less than ten cents a week,

fifty cents a month, or only five dollars a year. Chautauqua Institution awards a certificate at the end of each year of reading, and a diploma at the end of the four-years' course. For reading after graduation, seals are awarded to graduates as follows: One seal for reading the "Spare Minute Course," *i. e.*, the entire *CHAUTAUQUAN*; two seals for reading the regular course and answering review questions; other seals for completing special courses. The spirit of the C. L. S. C. is indicated by these mottoes:

"We study the word and the works of God."
"Let us keep our Heavenly Father in the midst."

"Never be discouraged."

Following is a suggestive epitome of the plan:

THE C. L. S. C.

A Course of Reading at Home.

1. For adults out of school.
2. For youths out of school.
3. Each year containing a complete and independent course. And yet
4. Four consecutive years embracing the "college outlook" course—the world of the scholar.
5. *The C. L. S. C. is a preparation for and an incentive to a lifelong course of reading and study.*
6. The initial course can be completed in four years by half an hour's reading every day for twenty days of each month for ten months of each year.
7. It requires the reading on an average of seven and a half pages of good literature each day, affording ample time for the re-reading of a part or all of the course as individuals may desire.
8. *The C. L. S. C. utilizes the intellectual discipline which practical experience in everyday life guarantees to thoughtful people who have not enjoyed opportunities for extensive reading and study.*
9. The initial four-years' course, including four volumes each year, a monthly magazine, advices, memoranda and office fees, costs but \$5.00 a year, which is at the rate of one and three-eighths of a cent every day of the year.
10. *The C. L. S. C. is a survey, not a substitute for the "deep soil" educational work of college or university, but like the sowing of wheat it may yield rich harvests in the field of human life.*
11. It brings into the home the blessings that flow from good books, good pictures, and good conversation—God-send to childhood.
12. *The C. L. S. C. has for its chief object the development of will-power in directing one's life, cultivating a taste for the best literature, promoting habits of thinking, developing a reverent and intelligent religious spirit, and holding forth in homes of wealth and poverty the noblest ideals of life.*
13. It awakens the enthusiasm of college and university life in homes that have never known it, and rekindles the fires of academic delight among adults who in their earlier lives enjoyed it.
14. *The C. L. S. C. aims to promote in the homes of the poor and the rich a beautiful life, an interesting, enriched and enriching life, useful, silent ministries, throbbing with sympathy, and active in helpful service.*

Survey of Civic Betterment

Civic Progress Programs

EDUCATION

I.

Paper: The School and the School House as a Social and Civic Center.

Report—By a Committee: on the Comparative Value of a Neighborhood Association vs. a Parents' Club.

Symposium: Training in Citizenship. (a) Civics In and Out of the School Room. (b) Junior Citizens' League. (c) Home and School Gardening.

Book Review: Social Phases of Education, S. T. Dutton; The School and Society, John Dewey.

Application: What Shall We Do?

II.

Paper: The Real Significance of the "Fads." Preliminary Report—By a Committee: on the Social Need of Supervised Public Play Grounds and Vacation Schools.

Paper: Women's Club Scholarship Funds.

Paper or Symposium: National Education Organizations and Sources of Information.

III.

Roll Call: Current Education News: (a) Items from recent Periodicals; (b) Facts from Educational Journals; (c) Statements from Books on Educational Topics.

Define: Education, culture, fads, correlation, manual training, nature study, elementary school, secondary school, course of study, kindergarten, new education, etc.

Correlation: Education in Relation to Other Civic Progress Topics.

Visits: (a) Reports of Visits to Local Schools; (b) Suggestion of Visits to be made by All Members.

Symposium: The School: Past, Present and Future. (a) The School as Described by Dickens. (b) The Little Red School House (recollections by members). (c) The School of Today. (d) The Coming School: a Bit of Prophecy.

Question Box: Written questions to be answered now or at later meeting, questions to be assigned by the president.

Education Organizations

National Educational Association, Irwin Shepard, Winona, Minn.

Religious Education Association, C. W. Barnes, First National Bank Building, Chicago.

Educational Committee, Y. M. C. A. International Committee, G. B. Hodge, 3 West 29th St., New York City.

American Physical Education, L. H. Gulick, 236 Willoughby Ave., Brooklyn, N. Y.

Chautauqua Institution, John H. Vincent, Chancellor, Chautauqua, N. Y.

International Kindergarten Union, Mrs. J. L. Hughes, Toronto, Ont.

Association of Collegiate Alumnae, Mrs. Philip N. Moore, 3125 Lafayette Ave., St. Louis, Mo.

Eastern Conference of Education Associations, Mrs. W. E. D. Scott, Princeton, N. J.

National Mothers' Congress, Mrs. Frederic Schoff, Philadelphia.

American Institute of Social Service, Josiah

Strong, 287 Fourth Ave., New York City. Committee on Instruction in Municipal Government, National Municipal League, J. J. Sheppard, North American Bldg., Philadelphia.

American Civic Association, C. R. Woodruff, North American Bldg., Philadelphia.

Partial Bibliography

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Annual Proceedings of the National Educational Association.

Annual Reports of the Commissioner of Education.

How the American Boy is Educated, W. L. Hervey, in *THE CHAUTAUQUAN*, September '04 to May '05.

Educational Outlook, O. H. Lang, current issues of *Forum*.

Files of educational periodicals.

Year Book of Legislation, New York State Library.

Year's Progress in Education, etc., in *Social Progress*, J. Strong.

Educational Progress of the Year, H. J. Rogers.

National Educational Association, 1905; also in *Educational Review*, September, '05, 30: 109-53.

THE SCHOOL AND THE SCHOOLHOUSE AS A SOCIAL AND CIVIC CENTER

Local Centers of Civic Life, in *American City*, D. F. Wilcox.

Schoolhouse as a Center, H. E. Scudder, *Atlantic Monthly*, 77:103-9 January, '96.

School as a Social Center, John Dewey, National Educational Association, 1902.

Schools as Social Centers, A. B. Poland, in Annual Report of Superintendent of Public Schools, Newark, N. J.; also in *School Journal*, August 19, '05, 71:144-5.

Larger High School, P. W. Search, *School Review*, April, '00, 8:220-9.

School Management, S. T. Dutton.

An Ideal School, P. W. Search.

THE NEIGHBORHOOD ASSOCIATION AND PARENTS' CLUB

Publications of the Congress of Mothers.

Files of *Elementary School Teacher*.

Publications of the Eastern Conference of Education Associations.

Work of a Village Education Association, D. C. Heath.

Correlation of Educational Forces in the Community, and Brookline Education Society, in *Social Phases of Education*, S. T. Dutton.

Beginnings of an Education Society, W. Channing, *Educational Review*, November, '97, 14:354-9.

School Improvement League of Maine, *School Review*, November, '98, 6:684-6.

TRAINING IN CITIZENSHIP: CIVICS IN AND OUT OF

THE SCHOOL ROOM

Twaddle in "Civics", E. L. C. Morse, *Edu-*

cational Review, September, '05, 30:206-9.

Outline for Teaching Civics, H. W. Thurston.

Civic Education, or the Duty of the Future, in American City, D. F. Wilcox.

Art Training for Citizenship, R. F. Zueblin, CHAUTAUQUAN, April, '04, 39:168-73.

Citizenship Training in our Public Schools, H. W. Thurston, Commons, March, '05, 10:150-64.

What is Junior Civics? E. G. Routhahn, CHAUTAUQUAN, Aug., '03, 37:515-19.

Municipal Art as a Subject of Study in School and College, J. K. Adams, in Proceedings of Boston Conference for Good City Government.

Civics in the Elementary School, H. W. Thurston, Elementary School Teacher, March, '04, 4:471-6.

City Problems, D. F. Wilcox.

Files of Boys and Girls.

What the Children Can Do for the City. The City Beautiful, and The Model Town, in Young Citizen, C. F. Dole.

Young Citizen, C. F. Dole (same title, but in form of question and answer).

Playground: Its Lessons, in American Citizen, C. F. Dole.

Way a Boy Can Help to Keep the City of Chicago Clean, C. R. Rich (seventh grade), Boys and Girls, January, '05, 4:17-8.

Keep Our City Clean, Junior Civic League, St. Louis.

Publications of City History Club, 23 West 44th Street, New York.

Publications of Juvenile City League (send forty cents), W. C. Langdon, Pratt Institute, Brooklyn, N. Y.

Address correspondence to Boys and Girls, Ithaca, New York.

JUNIOR CITIZENS' LEAGUE

Files of Boys and Girls.

Club or Debating Society, in American Citizen, C. F. Dole.

League Programs, Boys and Girls, January, '05, 4:15-19; February, '05, 4:39-42.

Junior Citizens, and Social Civics, CHAUTAUQUAN, February, '05, 40:572-3.

Methods of Teaching Self Government, etc., in Class Management, J. S. Taylor (suggested constitution too elaborate).

School City, W. L. Gill, Commons, January, '05, 10:20-6.

Address correspondence to 5711 Kimbark Ave., Chicago.

HOME AND SCHOOL GARDENING

Children's Gardens, S. K. Miller (bibliography).

How to Make School Gardens, H. D. Hemway (bibliography).

Publications of U. S. Department of Agriculture, Washington, D. C.

School Gardens and Their Relation to Other School Work, W. A. Baldwin, American Civic Association (current bibliography).

Elmira School Garden, A. E. Georgia, Boys and Girls, April, '05, 4:81-3.

New Methods in School Gardens, A. E. S. Beard, World To-day, May, '04, 6:675-81.

School Gardens in Great Cities, H. C. Bennett, Review of Reviews, April, '04, 29:439-43.

Story of Home Gardens, S. Cadwallader, Outlook, February 1, '02.

Address correspondence concerning home and school gardening, including the "Cleveland plan", to Miss Martha Van Rensselaer, Chautauqua Junior Naturalists, Ithaca, New York.

BOOK REVIEWS

Social Phases of Education, see Nation, October, 12, '99, 69:285; Dial, October 16, '99, 27:27.

School and Society: see Dial, August 16, '00, 29: 98; Educational Review, October, '00, 20:303-6.

THE SIGNIFICANCE OF THE FADS

School and Society, John Dewey.

Educational Outlook, O. H. Lang, in current issues of Forum, July, '05, etc.

Proceedings of National Educational Association.

Reports of Commissioner of Education.

Files of educational periodicals.

Announcements of University Elementary School, and Francis W. Parker School, Chicago.

New Education, Illustrated, E. C. Wescott; photographs by F. B. Johnston.

Training of the Citizen, C. Zueblin, CHAUTAUQUAN, October, '03, 38:161-8.

Crafts in Elementary Education, M. G. Campbell, CHAUTAUQUAN, January, '04, 38:487-91.

Attacking the "Fads," Educational Review, June, '05, 30:105-7.

Place of Industries in Elementary Education, K. E. Dopp.

THE NEED OF SUPERVISED PUBLIC PLAYGROUNDS AND VACATION SCHOOLS

Playgrounds, J. Lee (bibliography), American Civic Association.

About Play and Playgrounds (bibliography and "how to do it"), CHAUTAUQUAN, January, '05, 40:470-8.

Analysis of Conditions in District Occupied by North End Playgrounds, in Report of the Open Air Playground Committee, St. Louis Civic Improvement League, 1903.

Metropolitan Park Report, Special Park Commission, Chicago (illustrating study of conditions throughout a city).

Constructive and Preventative Philanthropy, J. Lee.

Importance of the School Yard for the Physical Well-being of School Children, E. H. Arnold.

National Educational Association, 1905.

Vacation Schools and Playgrounds, H. S. Curtis.

Report of Commissioner of Education, 1903.

Vacation Work and Play, in Social Service, August, '03.

Work and Play in the Public Schools, W. Buck, Outlook, July 22, '05.

Address correspondence to Bureau of Civic Cooperation, 5711 Kimbark Ave., Chicago.

WOMAN'S CLUB SCHOLARSHIP FUNDS
See files of Federation Bulletin, The Keystone, etc.

Address correspondence to Miss Mary M. Abbott, Watertown, Conn.

THE SCHOOL: PAST, PRESENT AND FUTURE

Works of Charles Dickens.

Country School in New England, C. Johnson (1800 to present time).

Old Time Schools and School Books, C. Johnson.

Changes in the Common School Curriculum, W. L. Hervey, *CHAUTAUQUAN*, January, '05, 40:459-65; Aspects of the Elementary School, February, '05, 40:558-64.

An Ideal School, P. M. Search.

Broader Elementary Education, J. P. Gordy. Pedagogues and Parents, E. C. Wilson.

The Readers' Guide

The *Readers' Guide to Periodical Literature*, published monthly in Minneapolis, indexes in most careful fashion the articles in seventy of the leading periodicals in the English language. By means of numerous cross references practically all that has appeared concerning any phase of a given topic is revealed to the inquirer. Under "Education" which comes in its alphabetic order will be found the following among many other references:

Education of the wage-earners. T. Davidson. *Cur. Lit.* 38:307-9. Ap. '05. Educational outlook. O. H. Lang. See current numbers of the *Forum*. Work and play. *Outlook*. 80:262-3. Je., 3, '05.

"Education of the wage-earners" is the title of the article. "T. Davidson" is Thomas Davidson the author. The remainder of the reference would read "*Current Literature*, Volume 38, pages 307 to 309; in the issue for April, 1905."

Under "education" will be found the following cross references to related material given elsewhere:

See also Agricultural education; Art Study and teaching; Athletics; Bible in the schools; Business education; Child study; Classical education; Coeducation; Colleges and universities; Corporal punishment; Culture; Educational law; High schools; Kindergarten; Libraries; Manual training; Military education; Moral education; Musical education; Nature study; Negroes-Education; Normal schools; Psychology; Public education associations; Public schools; Roman Catholic church-education; School hygiene; School music; Schools; Students; Teachers; Teaching; Technical education.

Apart from class periodicals of limited circulation the list of publications indexed in the *Readers' Guide* may be understood to offer the sum of worth while informa-

tion current in the English language. These titles may guide in making selections for a reading room:

American Catholic Quarterly.

American Journal of Sociology.

American Journal of Theology.

Annals of the American Academy of Political and Social Science.

Architectural Record.

Arena.

Astrophysical Journal.

Athenaeum.

Atlantic Monthly.

Biblical World.

Blackwood's Edinburgh Magazine.

Bookman.

Botanical Gazette.

Canadian Magazine.

Cassier's Magazine.

Catholic World.

Century.

Charities.

CHAUTAUQUAN.

Contemporary Review.

Cosmopolitan.

Country Calendar.

Critic.

Current Literature.

Delineator.

Dial.

Education.

Educational Review.

Elementary School Teacher.

Engineering Magazine.

Fortnightly Review.

Forum.

Harper's Bazar.

Harper's Monthly.

Harper's Weekly.

Independent.

International Quarterly.

International Studio.

Journal of Geology.

Journal of Political Economy.

Ladies' Home Journal.

Lamp.

Lippincott's Magazine.

Living Age.

McClure's Magazine.

Masters in Art.

Missionary Review of the World.

Modern Philology.

Nation.

New England Magazine.

Nineteenth Century.

North American Review.

Outing.

Outlook.

Overland Monthly.

Political Science Quarterly.

Popular Science Monthly.

Quarterly Journal of Economics.

Reader Magazine.

St. Nicholas.

School Review.

Scientific American.

Scientific American Supplement.

Scribner's Magazine.

Westminster Review.

Woman's Home Companion.

World To-Day.

The World's Work.

Municipal Museum Exhibits

The Municipal Museum of Chicago has already been mentioned in this department as "an institution devoted to the collection and interpretation of material illustrating the physical and social conditions and administration of cities." The Museum has already abundantly justified its existence by furnishing a common meeting ground for groups of citizens of Chicago desirous of attaining the highest degree of efficiency in "city making" in the broadest possible application of the idea. The program for the coming season includes a series of special exhibitions with related courses of lectures and interpretative addresses. Drawings submitted in competition for the Cook County building, the Chicago Vacation Schools, neighborhood improvement, the warfare against tuberculosis, and the economic geography of Chicago will be the subjects of special exhibitions. The geographic exhibition will be conducted in coöperation with the Chicago Geographic Society and promises to be a notable illustration of the graphic study of a city. The Neighborhood Improvement league of Cook County, the Vacation School Committee, and the Tuberculosis Committee of the Visiting Nurse Association will collaborate with the Museum in the conduct of the several exhibitions. The following tentative classification will suggest the range of topics to be given consideration by the Museum:

CLASSIFICATION

1. Geography:
 - A. Physical: Structure, Mineral Resources, Soils, Climate, Vegetation.
 - B. Economic: Industries, Transportation.
 - C. Demographic: Racial Origins; Social Conditions.
2. Public Reservations:
 - A. The Street:
 - a. The Surface Street: Paving; Lighting; Cleaning; Planting; Transportation Fixtures, Advertising; Building Line; Sky Line; Sculpture and Decoration; The Bridge.
 - b. The Sub-Street: Pipes; Conduits; Tunnels; Subways; Commercial Space.
 - B. Parks and Playfields: Natural, Formal.
 - C. Beaches and Water Reservations.

3. Public Buildings: Architecture; Environment.
4. Hygiene:
 - A. Alimentation: Water Supply; Milk Supply; Food Inspection.
 - B. Disease: Quarantine; Hospitals and Dispensaries and Sanatoria.
 - C. Welfare: Housing; Baths; Recreation; Smoke Abatement.
5. Protection of Life and Property.
 - A. Police: Licenses; Patrol; The Courts; Institutions of Detention and Correction; Relief.
 - B. Fire: Limits; Building Regulations; Equipment of Service.
6. Education:
 - A. Schools: Day; Night; Correction.
 - B. Libraries and Museums.
 - C. Lectures and Music.
7. Development of Private Initiative.
 - A. Organized Charities.

A Suggestion for Libraries

In the interest of civic improvement, the librarian of the P. M. Musser public library at Muscatine, Iowa, has arranged upon a table in the reading room a number of books and magazine articles bearing upon this subject. In the following list are books selected from the library shelves and others loaned for this purpose by individuals interested in the improvement and beautifying of Muscatine:

The Coming City—R. T. Ely.
How to Plan the Home Grounds—S. Parsons, Jr.

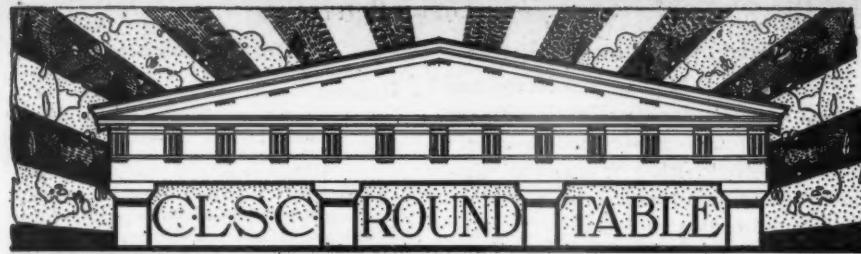
Improvement of Towns and Cities—C. M. Robinson.

Modern Civic Art—C. M. Robinson.
Municipal Public Works—Chase & Cox.
Art Out of Doors—Mrs. Schuyler Van Rensselaer.

Children's Gardens—Mrs. Evelyn Cecil.
Home Acre—E. P. Roe.
A Plea for Hardy Plants—J. W. Elliott.
Proceedings of the Iowa Park and Forestry Association 1903.
Report of the transactions of the Iowa State Horticultural Society 1904.

The library will also furnish upon request, magazine articles treating of park improvements, the better care of cemeteries, school gardens, children's gardens, window gardens, the reclaiming of waste places, improving back yards, factory grounds, etc.

A growing list of libraries keep all the publications of the American Civic Association where they are easily accessible.



CLSC ROUND TABLE

COUNSELORS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JESSE L. HURLBUT, D. D.

EDWARD EVERETT HALE, D. D.

LYMAN ABBOTT, D. D.

JAMES H. CARLISLE, LL. D.

HENRY W. WARREN, D. D.

W. M. C. WILKINSON, D. D.

J. M. GIBSON, D. D.

W. P. KANE, D. D.

MISS KATE F. KIMBALL, Executive secretary.

THE POINT OF VIEW

With this month's reading in the Spirit of the Orient, we pass on from our survey of India to China. Some of us have become intensely interested in India. We realize how little we know of her mysterious past, and we are almost bewildered by the vastness of the field to be explored. China looms up before us as another huge unknown quantity and for a moment we are almost discouraged. Perhaps a word of suggestion here will save some readers from a misapprehension of what the course is aiming to accomplish. These studies in the "Spirit of the Orient" are not meant to be exhaustive nor to start the student out on various lines of study. Such a plan he may very wisely include in his future program, but just at present don't miss the purpose of the course. The man who is in the woods cannot judge of its extent for the very thickness of the trees. We are, so far as our study of the Orient is concerned, standing outside the forest, studying its vast proportions and its effect upon the surrounding landscape both in respect to beauty and utility. Let us keep this clearly in our thoughts and try to impress upon our minds the great significant facts which Dr. Knox brings out so ably in these articles, and use them constantly for purposes of contrast as we begin to appreciate the spirit of the West revealed to us in the civilization of Greece and Italy. Who

knows what great message the East holds in reserve for us? Some day it may add to our present strenuous life something of that poise suggested by John Burroughs in his lines,

"I stay my haste, I make delays,
For what avails this eager pace?"

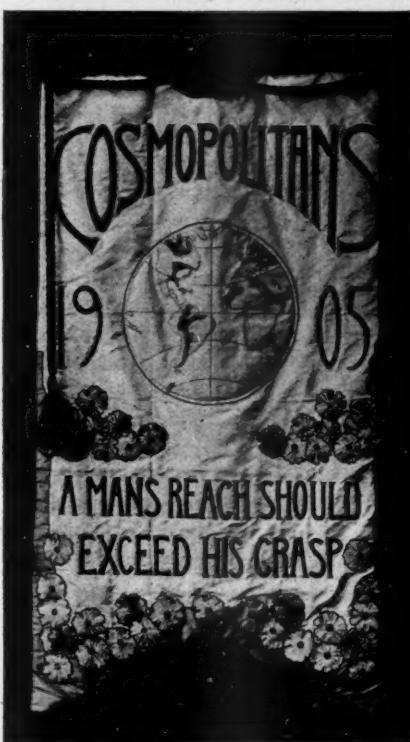


THE GRADUATION OF THE CLASS OF 1905

One hundred and fifty members of 1905, the "Robert Browning" Class, gathered at Chautauqua this summer, making an unusual record for the graduating class. Early in the season the members began holding social and business meetings, and though many of them looked into each other's faces for the first time, the spirit of friendly coöperation was most apparent from the outset. Social festivities were held at frequent intervals. Dr. J. A. Babbitt, the president, gave a launch party for his classmates, with Professor Lavell, the author of "Italian Cities," and others as guests of honor. The lake was in a most gracious mood, and the merry party gave three cheers and a tiger (modified to suit the occasion) for their president's hospitality. The Class officers and committees on social entertainments, Amphitheater decorations, and Alumni Hall fund worked enthusiastically, and by the time the membership had reached its height on the day before Recognition Day, the enthusiasm of the '05's had not only raised the fund for their share of Alumni

Hall, but a considerable fund besides, to help furnish the class room, which they share jointly with the Classes of '89 and '97. The sympathies of the Class were very delicately and sincerely extended to their retiring treasurer, Rev. Dr. Warren, the death of whose wife, also a member of the Class, had occurred but a short time before, when they were both looking forward to the celebration of their golden wedding at the time of graduation. At the Baccalaureate Sermon by Chancellor Vincent on the Sunday preceding Recognition Day a very large attendance of members of the C. L. S. C. in addition to the graduating class made the occasion most impressive. In the evening at the "Vigil" in the Hall of Philosophy, Mrs. Emily M. Bishop of the School of Expression read the Class poem "Rabbi Ben Ezra" and on Recognition Day it was again read to the entire Class by Professor S. H. Clark. These two presentations of Browning's stirring message beginning "Grow old along with me, the best is yet to be" gave to every member a new sense of kinship with the poet from whose works, four years ago they selected their Class motto, "A man's reach should exceed his grasp." On Recognition Day the weather smiled upon the ceremonies held in the Hall of Philosophy, and lent to them the charm that nature always gives to this impressive occasion. The Class, led by their beautiful banner, the gift of Mrs. R. B. Parker of New Orleans, were honored by the presence of Miss Jane Addams as the Recognition Day speaker. Her address on the relation of thoughtful people to the immigrant set forth an inspiring ideal for earnest students who would use their newly won knowledge for the service of others. Chancellor Vincent not only gave the Class official "recognition" at the morning exercises in the Hall, but at the conferring of the diplomas later in the day, talked with them in the informal, suggestive fashion which makes every message of his to Chautauqua students

one to be treasured up and put into practice. The day closed with the Alumni supper in the Hotel Athenæum, when the 1905's were officially welcomed into the



BANNER OF THE CLASS OF 1905

Society of the Hall in the Grove. Four hundred Alumni filled the room to its utmost capacity, and unfortunately all who desired to come could not be accommodated. The Alumni supper now forms a festive climax to the more serious exercises of Recognition Day, and under the genial discipline of Dr. George Vincent as toast master, the after dinner speakers who included among others, Professor Richard Burton, Miss Marie Sheddock, and Professor S. C. Schmucker acquitted themselves most creditably! The company broke up at a seasonable hour, and the 1905's great day was over.

C. L. S. C. Round Table

THE C. L. S. C. AT CHAUTAUQUA

The opening reception of the C. L. S. C. in the parlors of the Hotel Athenaeum on the 31st of July showed by the large attendance and the social atmosphere which prevailed that the members had lost nothing of their enthusiasm. Very early the organization of the new Class of 1909 gave those who were coming under the spell of the Circle, for the first time a chance to identify themselves with it.



THE LATE JOHN A.
SEATON

history and possibilities of the C. L. S. C. as the result of his observation of its work. Professor C. F. Lavell, the author of "Italian Cities," emphasized the value of the study of pictures in connection with the history of Italy, and Dr. S. C. Schmucker of the C. L. S. C. Class of 1908 brought greetings from the vantage ground of a member who had taken one year of the course and had evidently made the most of his opportunities.

The afternoon reception in the Grove was attended by hundreds of Chautauquans and their friends. The gayly decorated booths under the great over-arching trees made a charming picture. Each booth represented some section of the country, and the decorations were characteristic and novel. Not only were all the points of the compass duly provided for, but the new Class of 1909 was given a local habitation for the first time and introduced to society. Following Rallying

Day C. L. S. C. Councils and Round Tables formed an important feature of the program, and many were the friendly discussions of Circle experiences and the work of graduates or of individual readers. A talk upon the pronunciation of foreign proper names by Professor G. D. Kellogg of Princeton was of distinct service to many students, and at other councils valuable suggestions regarding helpful books, best methods of conducting Circles, etc., were emphasized.

Among the memorable features of each Chautauqua season are the reunions of the members of the earlier C. L. S. C. Classes, and the excellent custom of holding Decennial celebrations has been continued ever since a good example was set by the Class of '82. This year it was '95's turn to mark its anniversary, and in



THE LATE FRANK
RUSSELL

their cosy Class home in Alumni Hall, on Thursday, August 10th, the members made their friends welcome. Mrs. George P. Hukill presided in the absence of the president, Mr. Robert Miller, and the Classes of '87 and 1903, their neighbors in the same room, brought greetings. Chancellor

Vincent was present to offer welcome words of counsel, congratulation, and good cheer, and a cheerful social hour followed.



DR. RUSSELL AND MR. SEATON

Two Chautauqua leaders who have rendered large service in the work of the C. L. S. C. have this summer, passed into the other life. Dr. Frank Russell of Meadville, Pa., was president of the C. L. S. C. Class of '87 for nearly twenty years from the time of its organization in 1883. He was also largely influential in establishing

the Congregational House at Chautauqua, and was one of the chief promoters of the C. L. S. C. Alumni Hall scheme, which has resulted in a fine clubhouse for the C. L. S. C. Classes, and has meant a great deal to the social life of Chautauqua.

Mr. John A. Seaton was president of the Class of '96, and had served his Class in that capacity for more than ten years. He had for some time been the active director of the building committee of Alumni Hall, and assumed large responsibility in having the work carried out in a manner satisfactory to the Classes. In spite of failing health he had come to Chautauqua this summer that he might attend to the affairs of Alumni Hall and of his own Class to which he had always given his devoted attention. Both of these two men were loved and honored leaders. Chautauqua's life has been enriched by their services to her, and their memory will be cherished for many years in the hearts of those who knew and honored them.

THE CLASS OF 1909

Motto: "*On and Fear Not*"

Seldom has a class started its career in the C. L. S. C. with more promising prospects than 1909. The "Classical Year" with its contrasted Oriental studies, seemed to make a strong appeal to the public. Professor Cecil F. Lavell's delightful lectures on "Greek and Italian Types" strengthened the impression, and as soon as the 1909's were fairly organized, class spirit developed surprisingly. After considerable discussion the class decided to call themselves by the name of Italy's greatest poet, Dante, and chose for their motto a selection from the Inferno, "On and Fear Not." The grape vine seemed an appropriate emblem, and was finally selected for various reasons: it can be readily secured by members in all parts of the country; it lends itself peculiarly well to decorative effects; and it is also a product of sunny Italy. A committee on a temporary banner was appointed, and the members marched be-



BALLOON VIEW OF THE CITY OF ROME

hind their own standard on Recognition Day. The Class steadily increased in numbers as the season advanced and under the enthusiastic leadership of their president, the Rev. William Channing Brown, of Littleton, Mass., held frequent meetings, and discussed their duties and privileges with great freedom. The members of '93 and 1901 gave a reception, welcoming the 1909's to the room in Alumni Hall which they share with these two classes, and the social spirit grew apace. The two obligations which are to be met by the 1909's during their five Chautauqua summers previous to graduation, are the raising of two hundred and fifty dollars to give them a permanent home in Alumni Hall, and a smaller fund for the banner. When the banner question was brought up it seemed difficult to restrain the members from subscribing the entire amount on the spot, but it was urged that others not at Chautauqua might like to have a share in it, so further gifts and pledges were held in abeyance. A banner committee whose chairman is Mrs. G. H. Collins, of 122 Park St., Greenville, Texas, was appointed to secure designs and report to the class next summer. The Class devised a very simple and effective means of raising the Alumni Hall fund by preparing some blank pledges which were in great demand. On these the members who chose to do so, indicated what amount they would like to give each year during the four years. Many subscribed twenty-five cents a year, others more, and some preferred to pay their share at once. By this simple plan which will be presented each year to those who are at Chautauqua, the Class will raise the fund without any undue pressure on any one, and all who come to enjoy the Class reunions will have a chance to contribute their share. At one of the closing meetings, Chancellor Vincent addressed the Class, giving them a suggestion of the possibilities open to them through the C. L. S. C. readings, and emphasizing

their privileges as Chautauquans to "be" rather than merely to "know" or to "enjoy." The Class adjourned until next summer with many plans for starting new circles and making their influence felt. Mrs. Collins of the banner committee will be glad to have suggestions concerning the banner from any members of the Class and those who want to contribute to the banner or Alumni Hall fund can communicate with the treasurer, Mr. David A. Brown, Springdale, Pa. A full list of the Class officers will be found on page 184 of this magazine.

SOME SIDELIGHTS ON OUR READING

Two recent books on India from the traveler's point of view give very vivid pictures of present day conditions. *Winter India*, by Miss E. R. Scidmore (Century



MEMORIAL WELL, CAWNPORE

Erected to the memory of the Europeans and Americans massacred in the mutiny.

Co.), and *Indian Life in Town and Country*, by Compton (Putnams). The volume from which our selections in the "Library Shelf" are taken will also repay

careful reading, and the article on Indian Literature, by W. E. Hopkins, in the Warner Library of the World's Best Literature to be found in most libraries, shows in clear and concise form how the literature of India is related to its long and varied history. Many readers who are familiar with Kipling's works, do not know of another class of Indian stories by Mrs. F. A. Steel who portrays the life of India with great vividness and makes very real many of the distinctive traits of the people. Mrs. Steel's husband was in the English service and she gathered her material at first hand. "The Flower of Forgiveness" in the "Library Shelf" for September is the introductory story of a volume of short stories. "On the Face of the Waters" is a tale of the Indian Mutiny and "The Hosts of the Lord" a picture of a great native pilgrimage and of the various types which make up the complicated life of an Indian community. "In the Permanent Way" is another collection of stories. A book of Indian folk stories edited by Mrs. Steel presents a number of very old tales which would interest young people.



CLASS OF 1906

The members of the John Ruskin Class now take their places as seniors in the C. L. S. C. They have a great name to live up to, and as the Class had a large enrollment we may look for reunions of no small significance at Chautauqua and elsewhere next summer. The last year of a class gives to every member a final chance to test his staying powers. If you are in 1906, no matter if you are behind, resolve to finish with your class if possible. Be true to the principles of Ruskin—strive to achieve honestly what you have set your hand to. Moreover, see what you can do to cheer up lagging comrades. Let it be said of the "John Ruskin" Class that the remnant who fell behind were small in proportion to those who persevered. Drop a line to your class secretary and report

progress. It will help to promote class spirit and cheer the officers who are generously serving the class in many ways. The secretary's address is Miss Irena I. F. Roach, 261 Fourth Ave., Lans. Sta., Troy, New York.



THE AUTHOR OF "ITALIAN CITIES"

Certainly Chautauquans who have already begun the study of "Italian Cities" will want to know something of the author. Mr. Cecil F. Lavell is a graduate of Queen's University Kingston, Canada, and since his graduation has studied at both Cornell and Columbia Universities. For six years he has been lecturer in history for the American Society for the Extension of University Teaching in Philadelphia, and during this time has gained an enviable reputation as one of the Society's ablest representatives. Mr. Lavell has also visited Italy, and as the character of his book shows, the cities have been studied at first hand. His recent visit to Chautauqua has greatly enlarged his circle of friends. His lectures on "Greek and Italian Types" aroused fresh interest in the study of the classic countries, and every reader of "Italian Cities" will feel grateful to the author for providing this open sesame into the fascinating world of Italian life and art.



PICTURES AS AIDS IN OUR STUDIES

We want to remind our readers of the great help and pleasure they will find in securing the one hundred pictures published by the Bureau of University Travel which illustrate Mr. Lavell's book on "Italian Cities." Some typical illustrations will be found in the book itself, but



CECIL F. LAVELL
Author of "Italian Cities."

the additional pictures will be a source of much enjoyment. They are sold usually for a cent apiece, but the one hundred pictures which have been selected for this special purpose are furnished in a box for eighty cents. With the pictures will be sent a printed list giving against the name of each picture the number of the page in "Italian Cities" where reference is made to it. The pictures can readily be used by several people. Every Circle will of course want to own one or more sets and we believe that all of our readers will be surprised to find what a new and beautiful world is opened to them by this means of going with Mr. Lavell on a "personally conducted" tour through the old Italian churches and picture galleries. Orders can be sent to the Bureau of University Travel, 201 Clarendon St., Boston, or with other orders to Chautauqua Press, Chautauqua, N. Y.



Readers who are especially enthusiastic over the art side of the course will be interested in the little pamphlet of the "Masters in Art" Series on Giotto. This pamphlet which can be secured for twenty cents from the Chautauqua Press (Chautauqua, N. Y.) contains ten pictures from

OUTLINE OF READING AND PROGRAMS

C. L. S. C. MOTTOES

"We Study the Word and the Works of God." *"Let us Keep the Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.
 BRYANT DAY—November, second Sunday.
 MILTON DAY—December 9.
 COLLEGE DAY—January, last Thursday.
 LANIER DAY—February 3.
 SPECIAL SUNDAY—February, second Sunday.
 SHAKESPEARE DAY—April 23.
 LONGFELLOW DAY—February 27.

ADDISON DAY—May 1.
 SPECIAL SUNDAY—May, second Sunday.
 INTERNATIONAL PEACE DAY—May 18.
 INAUGURATION DAY—August, first Saturday
 after first Tuesday.
 ST. PAUL'S DAY—August, second Saturday
 after first Tuesday.
 RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING FOR NOVEMBER

OCTOBER 29—NOVEMBER 5.

In *THE CHAUTAUQUAN*: The Spirit of the Orient, Chapters IV, V and VI.

NOVEMBER 5-12.

Required Books: Studies in the Poetry of Italy. Book I, Part III. Epic Poetry.

NOVEMBER 12-19.

Required Books: Italian Cities, Chapter III, Assisi.
 Studies in the Poetry of Italy, Book II Chapter I.

NOVEMBER 19-26.

Required Book: Italian Cities, Chapter IV, Genoa and Pisa, and Chapter V, Siena.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

OCTOBER 29-NOVEMBER 5.

Roll-call: Answered by quotations from the *Dhammapada*. (See The Library Shelf.)

Review by leader of Chapter on India.

Discussion: What features of the "Birth Stories" (See The Library Shelf) seems to you peculiarly Oriental, and what ideas have they which are natural to our Western ways of thinking? Let each one go over the stories and note down his opinion.

Reading: Selections from "Winter India," Miss Scidmore; "The Land of the Veda," Butler; or "Indian Life in Town and Country," Compton.

Review of Chapters on China.

Comparison of answers to the question, What two qualities of the Indian people, and what two of the Chinese do you think we as Americans could most profitably adopt?

NOVEMBER 5-12.

Roll-call: Reports on paragraphs in Highways and Byways.

Map review of the Story of the *Aeneid* showing the wanderings of *Aeneas* and his followers. Each member should be assigned some especially fine passages from the poem which may be given at the appropriate time in connection with the map review.Discussion: How do the views of the future life, the gods, etc., in the *Aeneid* seem to you to compare with the Hindu ideas of transmigration, Nirvana, etc.? In what respects do they seem alike, and in what do they differ?

Allusion Match: Proper names in the poem, and to what they refer. The leader who gives out the words should also be held accountable for their correct pronunciation.

Roll-call: Answered by quoting a striking figure of speech from the *Aeneid*. (These should be preserved in the secretary's book and reviewed at a later period.)

NOVEMBER 12-19.

Review of Chapter I in Book II of "Studies in the Poetry of Italy" on origins of Italian literature.

Roll-call: Brief reports on the chief countries of Europe and Asia in the thirteenth century, stating names of the leading men, and one or more significant events in each country.

Paper: Additional light on St. Francis and his times. (See bibliography in "Italian Cities." Also "Legends of the Monastic Orders," Mrs. Jameson.)

Reading: "Our Lady's Tumbler." *THE CHAUTAUQUAN*, 40:370 (Dec. '04). Longfellow's "Prayer of St. Francis."

Brief Paper: Some old hymns which date back to the time of St. Francis. (See church Hymnals.)

Discussion: Giotto's frescoes of St. Francis. (See paragraphs on pictures in Round Table.)

Summing up by Leader: The influence of St. Francis.

NOVEMBER 19-26.

Review of chapter on Genoa to p. 63, with sidelights from all available sources.

Reading: Selection from Howells' "Pitiless Pisa." (See "Tuscan Cities.")

Paper: Niccola Pisano (see bibliography in "Italian Cities.")

Study of the Pulpits at Pisa and Siena and the "Triumph of Death." (See paragraph in Round Table.)

Drill on pronunciation of Italian proper names.

ANSWERS TO SEARCH QUESTIONS ON OCTOBER READING

1. The chief universities are at Calcutta, Allahabad, Lahore, Bombay, and Madras. These are not teaching universities, but examining and degree conferring bodies. There are many colleges of various types including those established by the government, others under the direction of various religious bodies—Christian, Mohammedan, etc., and still others under Christian direction, founded for the express purpose of propagating Christianity. 2. The East of the Arabian Nights included what are now known as Arabia, Turkey in Asia, and Persia. Bagdad on the Tigris River was the seat of Harun Al-Rashid about whom the tales are written. 3. He noted the courses of rivers, the movements of tribes, rare objects of nature and art, temples, etc. He regarded it not only with wonder, but in a spirit of reflection as well. 4. It is the mausoleum of Moomtaj-i-Mahal, built by her husband the great Mogul Shah Jehan about the middle of

the seventeenth century. She was very beautiful and showed such capacity for governing that her husband left many state affairs in her hands. For many years none but Mohammedans were permitted to visit the tomb. The architect of the Taj was presumably a Frenchman named Austin de Bordeaux. 5. Lalla Rookh. 6. Rajah Jey Sing, the builder of the palace, was also an astronomer. Five observatories were erected by him in as many cities. 7. During the Indian mutiny, the European residents of Cawnpore besieged in the English fort by the rebel Nana Sahib were induced to surrender under false promise of security. Most of the men were murdered and the women and children to the number of nearly two hundred imprisoned for a few days, when, upon the approach of an English army, they were brutally massacred and thrown, the dying with the dead, into a well. (See picture of Memorial Well, page 180.)

C. L. S. C. Class Directory—1882-1909

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"On and fear not."

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"The horizon widens as we climb."

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*"To love light and seek knowledge must be
always right."*

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Class Emblem—Three ears of corn (red, white, and blue).

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Class Flower—Coreopsis.

Class Emblem—The Palm.

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“Fidelity, Fraternity.”

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Class Emblem—The Flag.

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Class Emblem—Ivy.

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Orator—Rev. George W. Peck, Buffalo, N. Y.

Class Flower—Forget-me-not.

Emblem—Greek Lamp.

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“The truth shall make you free.”

Honorary President—Mr. Robert A. Miller, Ponce, Porto Rico.

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Class Flower—Nasturtium.

CLASS OF 1894.—“THE PHILOMATHEANS.”

“Ubi mel, ibi apes.”

President—Rev. A. C. Ellis, D. D., Erie, Pa.

C. L. S. C. Class Directory

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Class Flower—Clover.

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"Study to be what you wish to seem."

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Class Emblem—Acorn.

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Class Flower—Carnation.

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"So run that ye may obtain."

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Class Flower—Laurel and white rose.

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"Redeeming the time."

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Treasurer—Mrs. Z. L. White, Columbus, O.
Trustee—Mr. Z. L. White, Columbus, O.
Class Flower—Tuberose.

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Class Flower—Daisy.

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"Le us be seen by our deeds."

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"Neglect not the gift that is in thee."

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Poet—Mrs. Emily Huntington Miller, Evanston, Ill.

Trustee—Dr. G. W. Gerwig, Allegheny, Pa.

Guard of Banner—Miss Frances Angell, Chautauqua, N. Y.
Class Flower—Aster.

CLASS OF 1885.—“THE INVINCIBLES.”
“Press on, reaching after those things which are before.”

President—Mrs. A. H. Chance, Vineland, N. J.
Honorary Member—Edward Everett Hale, Boston, Mass.
Vice-president—Mrs. Chas. Hinckley, Delhi, N. Y.
Secretary and Treasurer—Mrs. L. E. Clark, Toledo, O.
Class Flower—Heliotrope.

CLASS OF 1884.—“THE IRREPRESSIBLES.”

“Press forward; he conquers who wills.”
President—Rev. W. D. Bridge, Orange, N. J.
Vice-presidents—Mrs. J. D. Park, Cincinnati, O.; Mrs. S. E. Parker, Chautauqua, N. Y.; Mr. J. L. Shearer, Cincinnati, O.; Miss M. F. Hawley; Mr. John Fairbanks, Seattle, Wash.; Mr. George Miner, Fredonia, N. Y.
Recording Secretary—Mrs. Adelaide L. Westcott, Holley, N. Y.
Corresponding Secretary—Miss Emma B. Gail, Oswego, N. Y.
Treasurer—Miss M. E. Young, Delaware, O.
Assistant Treasurer—Miss Sara N. Graybill, Buffalo, N. Y.
Trustee—Rev. W. D. Bridge, Orange, N. J.
Class Flower—Goldenrod.

GRADUATE ORDERS

THE ORDER OF THE WHITE SEAL.
President—J. D. Croissant, Washington, D. C.
Vice-president—Mrs. Ella M. Warren, Minneapolis, Minn.
Secretary—Mrs. E. M. Woodworth, Elgin, Ill.

LEAGUE OF THE ROUND TABLE
President—Mrs. A. H. Chance, Vineland, N. J.
First Vice-president—Miss R. W. Brown, Brooklyn, N. Y.
Second Vice-president—Mrs. Hard, East Liverpool, O.
Secretary and Treasurer—W. H. Westcott, Holley, N. Y.
Executive Committee—Miss M. C. Hyde, Friendship, N. Y.; Miss C. E. Whaley, Pomeroy, O.; Miss Mary W. Kimball, New York City.

GUILD OF THE SEVEN SEALS
President—Mrs. A. F. Burrows, Andover, N. Y.
Honorary Vice-president—Mrs. George B. McCabe, Toledo, O.

CLASS OF 1883.—“THE VINCENTS.”

“Step by step we gain the heights.”

President—Miss Annie H. Gardner, Dorchester, Mass.
First Vice-president—Mrs. M. A. Watts, Louisville, Ky.

Second Vice-president—Mrs. E. M. Kerwick, Mayville, N. Y.
Secretary—Miss A. C. Hitchcock, Hanover.
Treasurer—Miss Mary J. Perrine, Chautauqua, N. Y.

Banner Bearer—E. C. Tuttle, Jamestown, N. Y.
Class Flower—Sweet Pea.

CLASS OF 1882.—“THE PIONEERS.”

“From height to height.”

President—Mrs. B. T. Vincent, Golden, Col.
Honorary Member—Miss Mary A. Lathbury, Cambridge, Mass.

Vice-presidents—Dr. J. L. Hurlbut, South Orange, N. J.; Inspector James L. Hughes, Toronto, Canada; Mrs. L. D. Wetmore, Warren, Pa.; Mrs. C. S. Barrett, Titusville, Pa.

Secretary—Miss May E. Wightman, 347 Fisk street, Pittsburg, Pa.

Treasurer—Mr. J. G. Allen, Rochester, N. Y.
Trustees—Mrs. Thomas Parks, Chautauqua, N. Y.; Mrs. John G. Allen, Rochester, N. Y.; Mrs. Milton Bailey, Bradford, Pa.; Rev. B. F. Wade, Cleveland, O.; Miss Ella Beaujean, Chautauqua, N. Y.

First Vice-president—Mrs. E. S. Burgess, Silver Creek, N. Y.
Second Vice-president—Mrs. M. V. Rowley, Cleveland, O.
Secretary—Mrs. W. H. Westcott, Holley, N. Y.
Assistant Secretary—Miss Anna M. Thompson, Chautauqua, N. Y.
Treasurer—Mrs. J. D. Cheney, Joliet, Ill.
Assistant Treasurer—Miss M. E. Landfear, New Haven, Conn.

Executive Committee—Mrs. T. B. Hoover, Oil City, Pa.; Miss S. M. Soule, Chautauqua, N. Y.; Mrs. Ellen Bennett, Greenville, Pa.

ALUMNI HALL ASSOCIATION

President—Mr. W. H. Westcott, Holley, N. Y.

Vice-president—Rev. M. D. Lichliter, Allegheny, Pa.

Secretary and Treasurer—Russell L. Hall, New Canaan, Conn.

Trustees—One from each class '86 to '09 inclusive.

Building Committee—W. H. Westcott, Holley, N. Y.; J. F. Hunt, Chautauqua, N. Y.; Russell L. Hall, New Canaan, Conn.

Reports from Summer Assemblies for 1905

CHAUTAUQUA, NEW YORK

The thirty-second annual Assembly of Chautauqua Institution was in every way the most successful of its history. The attendance was the greatest ever recorded, and it is conservatively estimated that fifty thousand persons visited the Assembly grounds. Not only was the attendance large, but the average length of stay was greater than ever before. During a large part of the season there was a resident population of from 10,000 to 12,000 people.

A number of improvements marked the season of 1905. The large brick commercial block known as the "Colonnade" was ready for occupancy early in July, and its use made possible the clearing away of a number of unattractive frame buildings. The space thus gained was converted into a park in conformity with the general plan of improvement under which Chautauqua is evolving a "more beautiful Chautauqua." In addition to the Colonnade, well fitted club house for the Athletic Club had been built, and numerous alterations and improvements had been made in buildings previously erected.

The program for the season of 1905 was more than commonly notable including as it did addresses by President Roosevelt, District Attorney Jerome, and Governor Joseph W. Folk of Missouri. President Roosevelt's visit was a great event despite the unpropitious weather. The President seized the occasion to deliver a speech of national importance; that he should speak thus from a Chautauqua platform is an event of which all Chautauquans should be proud.

During the season of 1904 attendance at the Summer Schools fell off from that of preceding years because of the St. Louis Exposition. During the past season this loss was more than made up and there was an increase in every department of the schools. The same was true of the New York Institute for Teachers despite the fact that the preceding year, otherwise unfavorable, had broken all Institute records. A popular addition to the Summer Schools was the department of music for public school teachers. Another great success was the series of Convocations which did much to emphasize the unity of the schools. Addresses were given by Dr. George E. Vincent, President G. Stanley Hall, Professor Baumgartner, Professor Schmucker, and Dr. Richard Burton.

Among the innovations of the summer was the establishment of the D. A. R. composed of members from chapters all over the union. It is the intention of the Chautauqua D. A. R. to

extend and emphasize its social and historical work in the summer of 1906. To this end a special day during the Assembly will be devoted to the society.

The summer will long be remembered for the extraordinary progress made by the Chautauqua Literary and Scientific Circle, the home reading branch of the Institution which extends the Chautauqua spirit and work of popular education throughout the year. Special reports on the summer C. L. S. C. activities will be found in the Round Table department of this magazine. The enrollments in the Circle have been several times more numerous than in any recent year, the old members in legion have likewise renewed their interest. Members of the Circle have gone forth from Chautauqua with a new spirit of enthusiasm for the work of the C. L. S. C., convinced that it has a very great work to do in and for the educational life of the people of the world.

PACIFIC GROVE ASSEMBLY, CALIFORNIA

Recognition Day at the Pacific Grove Chautauqua was observed on July 18. The Recognition Day exercises at which four graduates were given diplomas were followed by an address on "Education," delivered by Dr. McClish. During the Assembly several Round Tables were held, conducted by Mrs. E. J. Dawson and Dr. McClish. The Chautauqua work has done much for the Pacific Grove Assembly, a fact which is there appreciated.

The Assembly season offered an attractive list of speakers which included: Rev. F. W. Gunsaulus of Chicago, Dr. Quayle, Dr. J. S. McIntosh, Rev. George R. Wallace, D. D., Mrs. E. H. Yocom, Dr. E. E. Baker, Dr. Rockwell D. Hunt, C. B. Newton, etc. One of the greatest features of the Assembly was the "Feast of Lanterns," copied after a similar celebration held at the Mother Chautauqua in New York, at which the Assembly grounds were beautifully illuminated with colored lanterns. One of the newspapers in commenting on the event states that "a more beautiful scene would be difficult to imagine."

THE COLORADO CHAUTAUQUA

The Colorado Chautauqua Assembly at Boulder, Colorado, has just closed the most successful year in its history. Founded eight years ago, it has held an annual session since that time and also experienced an annual deficit. This deficit has been met by a levy on a guarantee fund which is subscribed to by Boulder citizens. Last year \$2,700 was required to be raised in this way. The close of this season's session after all obligations are met in

full leaves a surplus of \$1,000 in the Association's treasury.

The session was also a great success upon other than the financial side. The number of visitors from out of town was large and the support of the citizens of Boulder was very loyal. The platform program was excellent, and the summer school offered very attractive courses. Recognition Day was observed August 4. There were two graduates—one from Texas and one from Boulder.

Plans are being considered for making next year excel the one just past. More and better advertising is to be issued, and it is expected that the tourist attendance will be greatly increased.

ROCKY MOUNTAIN CHAUTAUQUA, GLEN PARK,
COLORADO

This Assembly is located on one of the peaks of the Rampart Range of the Rocky Mountain system, called Chautauqua Crest. The magnificent scenery affords constant attractions and special excursions to the great Beaver Dam, the Black Forest, the Courts, and to mountain summits have been features of the season. At the Bible Conference of the Colorado Y. M. C. A. during one week, Dr. W. Irving Carroll of Dallas, Texas, and others of local reputation assisted. Mr. and Mrs. Charles A. Lotz of Denver gave instruction in vocal and instrumental music. Miss Harriette Karcher, of the Dramatic School of Expression of Denver, also gave instruction. In addition to the concerts and lecture recitals mention may be made of the Shakespearian entertainment and original farce entitled "As You Might Like It," under the direction of Mrs. Liska Stillman Churchill; the performance of the amateur operetta of "Snow White and the Seven Dwarfs"; and the little plays presented by the young people directed by Miss Karcher.

Among the instructive lectures were those by Rev. S. Vernon Williams of Van Horne, Iowa, upon the subject, "A Yankee Lad in the Old Country"; Prof. Wellington P. Rhodes of the Manual Training High School of Denver, an illustrative stereopticon lecture on Rome; J. B. Kinley, M. D., a lecture on the beaver, followed by an all day excursion to one of the largest colonies of beavers in North America.

C. L. S. C. literature was distributed. Frank McDonough, the president, McPhee Building, Denver, has been acting as superintendent.

CONNECTICUT CHAUTAUQUA

The Connecticut Chautauqua Assembly held its annual session near Forestville, Conn., July 13-26. The comfort and convenience of the people was added to by the new dining hall,

erected by the trustees at a cost of about \$2,000. All the ten departments of the Assembly were efficiently manned. Chautauqua Round Tables were held each day at five p. m. The following topics were discussed: "The Year of 1905. What of It?" (A look at books and course), "Why Study Greek Language and Literature?", "Classical Influences in Modern Life," "Some Heroes of Modern Italy," "Social Progress in Italy," "Some Italian Cities." "The Spirit of the Orient," "Why Dante Is Called Great," "Resolution Round Table." The officers were materially helped in the leadership of Round Tables by Dr. Jesse L. Hurlbut of South Orange, N. J., and Prof. Oscar Kuhns of Wesleyan University. In the appreciative hands of Prof. Kuhns, Dante's greatness was made evident. Recognition Day was Thursday, July 20. The attendance of Chautauquans was large, and Chautauqua enthusiasm ran high. The class numbered twenty-five. The speaker was Principal Arthur Deerin Call of Hartford, Conn., whose topic was, "The Great Why." To increase Chautauqua interest and enthusiasm the Assembly has planned a series of meetings for the fall to reach the centers in the state of Connecticut.

Rev. D. W. Howell of Hartford is president of the State Association, and Rev. F. H. L. Hammond of West Haven is Chautauqua secretary.

CHAUTAUQUA, ILLINOIS

The Piasa Chautauqua Assembly held the twenty-second and most successful season of its history from July 20 to August 16, 1905. The extensive improvements of last year were supplemented by still further improvements under the direction of General Manager W. O. Paisley, and the completed grounds rank with the finest in the West.

The program of lectures, music, etc., attracted uniformly large crowds which evinced greater interest in Assembly features than in past years. C. L. S. C. work under the direction of the Manager, Mr. W. O. Paisley, suffered in the year 1904-5 because of the proximity of this Assembly to the Louisiana Purchase Exposition. In consequence the C. L. S. C. work of this season was not as far reaching as in previous years. One diploma was awarded.

The 1906 Assembly will be from July 19 to August 15 under the management of W. O. Paisley of Lincoln, Illinois, who also continues as representative of the C. L. S. C. work.

LINCOLN CHAUTAUQUA, ILLINOIS

The fourth Assembly of the Lincoln Chautauqua, held at Brainerd Park, Lincoln, Illinois, August 16-27, 1905, was exceedingly successful,

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both in an educational and a financial sense. A fine program of lectures and entertainments was offered and was carried out without a hitch or a single disappointment. Maud Ballington Booth, Dr. Iyenaga, George R. Stuart, Gov. La Follette, Alton Packard, Earnest Woodland, Mrs. Lake, Father Vaughan, Morgan Wood, and Capt. Crawford were the principal lecturers.

The morning program, consisting of Cooking School, conducted by Miss Cooper of the Battle Creek Sanitarium, Bible Study Course by Dr. W. F. Crafts, of Washington, D. C., and Health Course by Dr. David Paulson of the Hinsdale (Ill.) Sanitarium, aroused great interest. Dr. Crafts also conducted a Civic Congress at a later hour, which was much in the nature of a Round Table.

As there were no graduates, Recognition Day was observed by a C. L. S. C. address by Dr. Crafts, and in the evening a C. L. S. C. social, at which time some twenty readers were enrolled for the coming year. Through the Superintendent of Schools an effort is now being made to extend the C. L. S. C. throughout the county. Rev. L. C. Trent is the local C. L. S. C. representative.

The Assembly made many friends, forty-five new members being added to the Association, which is a mutual one, not for profit. The management reports that "the Chautauqua idea and Chautauqua ideals are getting a foothold and their influence will soon be felt."

OLD SALEM CHAUTAUQUA, PETERSBURG, ILLINOIS

The eighth annual Assembly of the Old Salem Chautauqua was held August 9-24. It was the best session in the history of this Assembly and aroused new interest in the C. L. S. C. The enrollment of members was large and all appeared enthusiastic as may be evidenced by the movement set afoot among the '09 Class to raise enough money for a new Hall of Philosophy. Many clubs are taking the Course under consideration.

LITHIA SPRINGS, ILLINOIS

The fifteenth annual Assembly at Lithia Springs closed August 14, 1905. It was considered the best in most respects ever held here. The number of those in cottages, log cabins, and tents, dwelling on the ground was greater, though the daily entrance at the gates was not so large. The program was unusually strong, comprising genuine Chautauqua work. Among those who gave lectures and addresses were Prof. Shailer Mathews and Dr. George E. Vincent of Chicago University; Henry W. Shryock, Registrar of Southern Illinois Normal; Prof. John W. Wetzel of Yale College;

Prof. Earnest Woodland of wireless telegraphy fame; and Prof. E. B. Swift, the venerable astronomer; Senator George D. Chafee and Hon. W. R. Jewell; Newton N. Niddell, the psychologist and author, gave a valuable series of lectures on "Brain Building and Soul Growth"; Dr. John Quincy Adams lectured on "Art in Daily Life." There was an increased number of classes, and well attended classes in Nature Study, Domestic Science and Farming, Good Health and Nursing the Sick, Literature, Art, Science and History, Kindergarten, Physical Culture, Athletics and Outdoor Sports, Bible Study, Special Training in Good Reading, Elocution and Oratory, and Music, besides C. L. S. C. Round Table Talks. The classes were favored by such able instructors as several of the above mentioned, and also Prof. U. G. Fletcher of Ralston University, Washington, D. C.; J. P. Gilbert of the Illinois State University; Miss Ellen Cleaves of the Chicago Normal Cooking School; Dr. Carolyn Geisel of the Battle Creek Sanitarium, Michigan; Hon. James L. Loar, President of the Illinois Epworth League; and Revs. J. W. McDonald, W. M. Backus, Frank A. Gilmore, A. C. Grier, Parker Stockdale, Chaplain Varney and his wife, Rev. Mecca Varney, Rev. A. J. Sullens, and Dr. Scott F. Hershey, all gave most welcome and helpful service by sermons and Round Table Talks. The Woman's Christian Temperance Union was ably and wisely represented by Rev. Mecca Varney; and the Temperance Reform had most effective advocates in Hon. Alonzo E. Wilson of Chicago, member of the Illinois legislature; and Rev. E. Tennyson Smith of Birmingham, England.

The days of special interest were Sunday School, Educational, Young Folks Religious Societies, Illinois Prohibition, Farmers', Children's and Recognition Days.

The feature of greatest interest at the Assembly were the Round Table meetings. These were managed for the most part by Miss Georgia Hopkins (of Shelbyville) who is excellent in such work. Science Hall was crowded daily at these meetings, and there were lively discussions.

Dr. George E. Vincent gave the Recognition address, and granted diplomas to the class of 1905—sixteen in number. Four others who were not present received their diplomas with the class.

By the generosity of Mr. James Clark and wife of Neoga, Ill., a neat, substantial and somewhat rustic Kindergarten Hall was built this year. It was dedicated Monday forenoon, August 7, 1905, Rev. J. W. McDonald of De-

catur, Ill., preaching the sermon, and Rev. J. L. Douthit making the prayer. Miss Winifred Douthit is the representative here of C. L. S. C. work. She and her assistants distributed a large quantity of Chautauqua circulars and other literature. There are now nearly two hundred readers connected with this Assembly; and there is good prospect of a largely increased number for the new course this year.

The most sorrowful event of Manager Douthit's life and a great loss to friends of this Chautauqua, occurred near the opening day of the Assembly, in the passing away of his most devoted helpmate for nearly fifty years. Mrs. Douthit was most highly esteemed and dearly loved by all who knew her. Modest and reserved, but with much quiet power to wisely plan and direct, she was called "The Little Mother of Lithia Springs." She had been one in mind, heart and hand with her husband in giving fourteen years of service, and laying all their worldly fortune upon the altar to found and perpetuate this Chautauqua. The people were of one heart, fellow mourners at her funeral. This was held in the auditorium and ministers of various denominations made brief addresses. The keynote of all the service was triumph over death, and exhortation for loyalty and fidelity to the work so nobly begun. Her last request was that her illness should not in the least interfere with the program as planned and advertised. Just before her passing she was assured by friends on the ground that the work should go on according to the ideal she loved and labored to attain, and since her death there has been a united effort to hold high as ever the standard of true Chautauqua at Lithia Springs, and thus keep her memory forever green.

OTTAWA, ILLINOIS

In connection with this successful Assembly Mrs. Alma F. Piatt represented the C. L. S. C. and conducted several Round Tables. The management is deeply interested and will make it a permanent part of their Assembly work hereafter. A Circle was organized in Ottawa, and Prof. W. J. Hoffman, county superintendent of schools, will organize others in contiguous territory.

PONTIAC CHAUTAUQUA, ILLINOIS

Mrs. Alice G. Limerick of Winfield, Kansas, was in charge of the C. L. S. C. headquarters at the Pontiac Chautauqua. Mrs. Limerick and her assistant were present at all times during the day to talk upon the reading course for the ensuing year, and to enroll new members. In addition Round Tables were con-

ducted upon the following subjects: "The Nation's Greatest Danger and the Remedy," "Christianity and Its Ideas of Immortality Compared with Greek and Roman Views of the Future Life," "Some Heroes of Modern Italy," "Geographical Influences in American History," "Three Great Factors in the Development of the Intellectual and Moral Growth of the People," "Benefits Derived from C. L. S. C. Study by Circles and Clubs," "Benefits Derived from C. L. S. C. Study by Individual Readers."

Dr. Julius S. Rodgers, of Atlanta, Georgia, delivered the Recognition Day address July 27.

ROCKFORD ASSEMBLY, ILLINOIS

Mr. A. C. Folsom, Superintendent of the Rockford Assembly, reports that great interest was manifested in the C. L. S. C. work during the 1905 season. Mrs. Alice G. Limerick of Winfield, Kansas, with an assistant were in charge of the C. L. S. C. headquarters which were open during the entire assembly. Mrs. Limerick conducted Round Tables upon the following topics: "What Has the C. L. S. C. Done for Education and the Church," "Romantic Incidents in Archaeological Discovery," "Classic Influences in Modern Life," "The Growth of the American and French Nations and Principal Causes," "Books as Factors in Character Building," "The Limit of Success Measured by Persistent Effort." A large number of new members were enrolled who together with the many enthusiastic C. L. S. C. workers in the vicinity of Rockford are expected to record great results during the coming year.

WESTERN CHAUTAUQUA, ROME CITY, INDIANA

The twenty-seventh session of the Western Chautauqua was one of the most successful Assemblies held in many years. There were few failures in the strong program of lectures and addresses. Particularly notable events were the Grand Army Day address by Bishop McCabe, and an address and sermon by Bishop John H. Vincent, Chancellor of Chautauqua Institution.

Bishop Vincent during his visit at the Western Chautauqua also conducted Vesper Services and Round Table talks which were of great value in furthering the C. L. S. C. work. Mr. Scott Brown, Director of Chautauqua Institution, in a visit to the Assembly also offered suggestions and encouragement to the C. L. S. C. workers.

Recognition Day was August 4, degrees being conferred upon two graduates, Miss Katharine Harper and Mrs. Frank Leiper. The Recognition Day services were arranged by the headquarters manager, Miss Katharine Harper and Secretary Frank Snyder of the

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Assembly. The procession and Golden Gate ceremonies were held as prescribed by Chautauqua custom, following which Dean Alfred A. Wright of Boston delivered a helpful and interesting address on the "Literature of the Bible." The diplomas were conferred by Dr. Stemen. The Recognition exercises stimulated interest in the C. L. S. C. work and Miss Katharine Harper was placed in charge of the study work at the Assembly, exhibiting books, plans for the coming year, etc., to the Island Park constituency.

It is interesting to note in connection with the Island Park Assembly, established as long ago as 1878, that next year it intends to widen the scope of its usefulness, embracing those summer school features which are an important part of the mother institution. It is to become the summer campus of Taylor University, under the control of the National Association of Local Ministers of the Methodist Church. C. L. S. C. Work will be given particular emphasis.

To meet the demands of growth and changing conditions the grounds of the Assembly will be improved, a new hotel erected, and other necessary improvements made. To accomplish these additions and alterations the Association has been re-incorporated with a capital stock of \$25,000.

WINONA, INDIANA

Printed reports of the season at Winona show unprecedented success in attendance and interest, with greatly enlarged plans for development of Winona enterprises.

Mrs. Alma F. Piatt served as special C. L. S. C. representative for two weeks prior to and following Recognition Day. She arranged an interesting series of Round Tables, addressed various organizations, and conferred with new and old members of the C. L. S. C., so that a distinct renewal of interest in the work in this territory is apparent.

The ceremonies of Recognition Day, August 3, were admirably and impressively conducted, the decorations of the Golden Gate and the auditorium were exceptionally fine, and the flower girls in the procession were beautifully banded together by green corn stalks. Four graduates received diplomas, and the Recognition address was delivered by Frank Chapin Bray, editor of *THE CHAUTAUQUAN*, subject, "Ready-Made Thinking."

CLARINDA CHAUTAUQUA, IOWA

The management of the Clarinda Chautauqua Association of Chautauqua, Iowa, reports a highly successful season. Not only was the attendance uniformly large, but the character

of the attendance was superior to that of any previous year. Special days brought out no great crowds, but substantial daily features were well supported. Educational lectures held in the forenoon vied in popularity with the popular lectures given at the more convenient afternoon sessions. Also the Bible Study conducted at 9:30 A. M., by Dr. George L. Robinson attracted a large and steady attendance.

As might be inferred from the above statements, C. L. S. C. work was correspondingly strong. C. L. S. C. meetings were so well attended that the last was held in the Auditorium. Eighteen graduates received diplomas on Recognition Day, at which time the address was delivered by Dr. Geo. L. Robinson of Chicago.

For next year the C. L. S. C. prospects are brighter than ever, inasmuch as greater numbers of people are talking about the course.

WATERLOO CHAUTAUQUA, IOWA

The Waterloo Chautauqua Assembly with an expensive platform of lecturers including Senator LaFollette, Governor Folk, Wm. J. Bryan, etc., enjoyed the most successful season of its history. In view of the large attendance during the past season the Assembly management will construct for next year a new auditorium more advantageously located than the present building.

The graduating class exercises occurred Thursday afternoon, July 20, in the Hall of the Grove. A procession of graduates and alumni formed in the auditorium and headed by the La Porte band, marched around the building and took places in the hall. Dr. Lockwood of Allegheny College, Pennsylvania, gave a short and interesting lecture on culture, after which Dr. Loveland conferred the diplomas. The following ladies constituted the graduating class: Miss Edith Gibbs, Mrs. F. A. Small, Mrs. G. M. Moore, Mrs. Grace Seebers, Mrs. Rhoda Thompson, Mrs. Ruth Hill, Mrs. Louisa Hallowell, Mrs. Van Duyn, Mrs. Mabel Asquith, Mrs. Clemma Asquith, Mrs. Gertrude Cole, and Miss Sanborn.

LINCOLN PARK ASSEMBLY, CAWKER CITY, KANSAS

The Lincoln Park Assembly held a highly successful session from August 5-14. The attendance was large and constant, there being an increased number of resident campers.

The C. L. S. C. headquarters were placed in an attractive and central location and were of interest to many visitors. Miss Meddie Ovington Hamilton, Head of Literature in the Kansas City High School, was the C. L. S. C. representative. Under her management eighty-eight readers were enrolled and circles were

formed in many towns of the surrounding country.

Recognition Day, August 9, was celebrated by a procession, Golden Gate exercises, and an address by Dr. Edwin Southers. A Chautauqua banquet was also given, at which the toasts included the following: "The Circle," by Rev. E. L. Huckell, Secretary of the Assembly; "Classic Influences," Dr. Fiske; "The Chautauqua Tramp," Dr. Edwin Southers.

Round Table Programs during the Assembly included "Prospective and Retrospective," Meddie Ovington Hamilton; "Architecture," Mrs. Prentis; "The Italian Immigrant," Dr. J. DeWitt Miller; "The Japanese Nightingale," Miss Mabel Allison; "Italian Music," Miss Dodds; "Some Heroes of Modern Italy," Mrs. E. E. Forter; Round Table address by Senator Dooliver; "Chautauqua Values," Dr. Fiske; Vesper Service address, Father Myer.

The Lincoln Park Chautauqua under a recent policy of selling ninety-nine year leases to lots is attracting cottage builders and picturesque log cabin homes are being erected. A further permanent improvement for next year will be a stately Woman's Building.

WATHENA, KANSAS

The seventh Assembly at Wathena was unmarred by any mishap and was conspicuous for the success of its C. L. S. C. work. In new and attractive headquarters the C. L. S. C. department, under the direction of Miss E. Jeannetta Zimmerman of Moray, Kansas, conducted many interesting Round Tables. The usual form of procedure was, first, singing, following which Miss Zimmerman presented the subject to be discussed, and occupied a portion of the time; discussion then became general. Among subjects considered were: "The Value of a Systematic Form of Study for the Out-of-School People," "Why, How, and What to Read," "Chautauqua Diplomas, Seals, and Mottos," "The Great Chautauqua Movement," "The Great Men of Italy," and "The Next Year's Work." As a result of these Round Tables the C. L. S. C. became better known, the number of readers in the home circle increased, and additional circles were formed.

In addition to the C. L. S. C. work, the popular lectures, the music, and the Sunday School work were all successful.

WINFIELD CHAUTAUQUA ASSEMBLY, KANSAS

The following article by M. B. Light, editor of the *Chautauqua News*, the official organ of the Winfield Chautauqua Assembly, gives an admirable account of the work done at Winfield:

The Winfield Chautauqua Assembly's nine-

teenth session, June 20-30, was the most successful of any yet held. The weather was most favorable throughout the eleven days of the session as if to atone for the unfortunate conditions that prevailed last year. The attendance was very large at all times, taxing to the utmost the new auditorium and bringing joy to the financial department of the institution. The results from every stand point were exceedingly satisfactory. Financially the Assembly had the largest receipts and cleared more money than any previous year. This insures still greater improvements for the grounds and buildings which are rapidly making Island Park the most attractive of any like resort in this section of the country.

From the Chautauqua standpoint, the session was all that could be desired. As has been the rule in the past, the C. L. S. C. department received especial attention from the executive board. The Round Table hour, daily at 4 o'clock was carefully arranged for and a most gratifying program was carried out under the direction of Mrs. Alma F. Piatt of Wichita, who, for many years, has been the superintendent of this department of the Chautauqua. Headquarters for the C. L. S. C. were maintained and kept constantly open; there Mrs. Piatt presided, to enroll readers for the coming year's course, and explain to and interest the people in the plan and scope of the great Home Reading Circle of the C. L. S. C. Many enrollments were here obtained but the whole results were not, as many for the first time seriously took the matter under consideration, who will later undoubtedly become members.

The Recognition Day services deserve special mention. This day came June 26th, and was an ideal day in every way. This day is always observed in the true Chautauqua manner and with the full Chautauqua spirit at this Assembly. There have been in the past memorable Recognition Day services, but those of 1905 fairly outclassed any previous attempts. The full service as provided by Chautauqua Institution was used. The procession formed for the honor of the graduating class was the largest ever had here: headed by the famous World's Fair Indian Band and joined by all the various societies and clubs of the Assembly it certainly made an imposing spectacle as the line of march was completed. The boys' and girls' clubs were a feature this year, there being about three hundred in the line of march. The little children of the kindergarten showered the flowers before the graduates as they passed the arches of the Golden Gate in the typical Chautauqua fashion. The address to the class was delivered by Dr. J. Wilbur Chaoman. It is probable that outside of the Mother Chautauqua there is not another Assembly that so successfully fosters and maintains its C. L. S. C. work.

And this is not all that the Assembly management does for the C. L. S. C. At a recent meeting of the board it was decided to begin at once the forming of reading circles wherever possible, and to encourage every individual reader who will enroll for the course soon to open. To do this thoroughly and in a systematic manner, the board has opened permanent offices with Prof. A. H. Limerick, Field Secretary of the Assembly, in charge, and every

effort will thus be made to encourage the growth of the Chautauqua idea in this territory. In short, Winfield is to be the Chautauqua center of activity for Kansas and Oklahoma, not only for a brief Assembly season, but for the whole year through. The reason for this is again repeated: Chautauqua is the corner stone of the Winfield Chautauqua Assembly and the larger and more firmly fixed this is the more successful and lasting will the Assembly be. An Assembly that does not foster the growth of the C. L. S. C. is not entitled to call itself a Chautauqua Assembly and conjure with this popular name, masquerading under its attractive influences. And furthermore, any Chautauqua Assembly that does not build with a Chautauqua corner stone cannot and will not endure. The C. L. S. C. needs the support of the Assembly; the Assembly must have the support of the C. L. S. C. Thus, mutually benefited, the two great institutions of popular education will go onward and upward to still greater heights of usefulness and success.

PERTLE SPRINGS ASSEMBLY, MISSOURI

For the first time in the twenty-four years of its history the Sabbath School Assembly of the Synod of Missouri (Cumberland Presbyterian) held at Pertle Springs during the summer, introduced C. L. S. C. work. For this Mrs. A. E. Shipley of Des Moines, Iowa, who is an experienced C. L. S. C. worker, was engaged. Mrs. Shipley conducted fifteen or more Round Tables on such subjects as, "Educational Value of the Chautauqua Movement," "Education and the Home," "The People Who Need the Chautauqua Course," "The Value of System in Reading," "A Free Parliament on Books We Have Read," "Good Society and the Best," "How to Organize and Conduct a Chautauqua Circle," "Dickens as an Educator," etc. As a result of Mrs. Shipley's work about twenty persons from as many localities agreed to form and conduct circles at their homes. The Rev. W. A. McCammon of Lexington, Missouri, was chosen C. L. S. C. representative in connection with the Pertle Springs Assembly, and August 13, 1906, was selected as the first Recognition Day.

The Bible Study which is the chief feature of the Pertle Springs Assembly, was conducted by Dr. Lincoln Hulley, Dr. Alfred A. Wright, and Mrs. George S. Simonds. Young people's and children's classes under the direction of Mrs. Simonds were given regular instruction, and diplomas were granted those who successfully passed examinations.

DEVILS LAKE, NORTH DAKOTA

The C. L. S. C. received special attention this year under the efficient leadership of Mrs.

Charles E. Risser of Des Moines, Iowa. Round Tables, which were well attended, were held daily at ten o'clock. The work of the past year was reviewed by the leader in such a way as to elicit discussion. Also the course for the year 1905-6 was well presented for the consideration of prospective members, of whom many were enrolled.

Recognition Day was July 14 and for the first time in the history of this Assembly the full prescribed service was carried out with procession, arches, Golden Gate, etc. Mr. Lucian Edgar Follansbee gave the Recognition Day address and presented the diploma to the one graduate, Mrs. Peter Haley of Devils Lake. The formal recognition was given by Mrs. Risser.

The outlook for the C. L. S. C. at this Chautauqua next year is bright, for the people realize that the strength of their Assembly lies in its educational work.

SIMPSON PARK ASSEMBLY, SOUTH DAKOTA

The Simpson Park Assembly was successful both in platform and department work, and a deeper interest was taken by the people as a whole in all features of the Assembly. Recognition Day was July 8. Two graduates received diplomas. Professor M. M. Ramer, State Superintendent of South Dakota, delivered the address on the subject, "The Blending of Education along Religious and Moral Lines." Although there were but two graduates, the C. L. S. C. work was strong throughout the Assembly. A number of good speakers made Round Tables highly successful, and Mrs. B. F. Vosburgh of Milbank, South Dakota, succeeded in organizing a number of reading circles for the coming year. The outlook for next season was never brighter.

MONTAEAGLE, TENNESSEE

Miss Effie F. Scovel, Secretary of the C. L. S. C. at Monteagle, Tennessee, reports considerable interest in the C. L. S. C. work, interest which promises greater results for next year than have been achieved in this, although a number of persons have already registered for the reading course.

The ceremonies on Recognition Day, July 30, were held in the auditorium. The address by Dr. W. States Jacobs, pastor of the Presbyterian Church of East Nashville, Tennessee, was an analysis of the purpose of the C. L. S. C., and a statement of the reasons why people should become members of it.

News Summary

DOMESTIC

August 1.—Yellow fever spreads in New Orleans.

2.—Peace Plenipotentiary Witte arrives in New York. Teamsters' strike in San Juan, Porto Rico, leads to street rioting in which many people are injured. Celebration of 50th anniversary of opening of St. Mary's River ship canal is begun at Sault Ste. Marie, Michigan.

4.—President Roosevelt turns fight on yellow fever over to marine hospital service upon the request of Governor Blanchard of Louisiana.

5.—President Roosevelt formally receives Russian and Japanese peace plenipotentiaries. National Civic Federation appoints a commission to study municipal ownership throughout the world.

7.—Yellow fever in New Orleans continues to spread; reported to date: 565 cases, 113 deaths.

8.—Peace envoys arrive at Portsmouth, N. H.

9.—Peace envoys exchange and approve credentials.

10.—Japanese envoys present their demands to Russian representatives.

11.—President Roosevelt in speech at Chautauqua, New York, defines the Monroe Doctrine in terms of American responsibility as a modern world power.

12.—Peace prospects brighten; envoys agree to detailed examination of terms.

14.—Three articles of peace negotiations are agreed upon it is said. Delegation of prominent Jews confers with envoy Witte on condition of Jews in Russia.

16.—National Reciprocity Conference opens in Chicago. Yellow fever cases are reported from Mississippi. In New Orleans the fever is thought to be under control.

19.—It is reported that the United States has informed China that no further steps for a convention to consider the Chinese Exclusion Act will be taken until the Chinese boycott of American goods is removed.

20.—Peace outlook is dark; envoys cannot agree upon the disposal of Sakhalin and the payment of indemnity.

22.—Owing to the efforts of President Roosevelt, Russia and Japan grant concessions which make possible an understanding. Ambassador Conger resigns his post in Mexico; he will not go to China as special representative of the United States as was rumored. Yellow fever though held in check in New Orleans continues to gain throughout the state.

24.—Secretary of Agriculture, Wilson, upon receiving the report of the Department of Justice vindicating Dr. George T. Moore of the Bureau of Plant Industry, who had resigned because of graft charges, reinstates him.

25.—George R. Peck of Chicago is elected president of the American Bar Association.

26.—Deaths in New Orleans from yellow fever number to date 247.

27.—Nine yellow fever cases are reported in Natchez, Miss.

30.—Secretary of the Navy Bonaparte orders the court-martial of Commander Lucien Young and Ensign Charles T. Wade because of the boiler explosion on the gunboat *Bennington*. President Roosevelt because of the success of his efforts in behalf of peace is the recipient of

congratulatory telegrams from all over the world.

31.—The Tzar sends his congratulations to President Roosevelt for bringing about a successful conclusion of the peace conference. Yellow fever situation in New Orleans appears to be well in hand.

FOREIGN

August 5.—Russian government decides to issue an internal loan of \$100,000,000.

7.—New cabinet is formed in Holland with G. A. Van Hamel, Professor of Philosophy in the University of Amsterdam as Premier. King Oscar of Sweden again puts the government in the hands of the Crown Prince.

8.—Special Commission appointed by the Tzar, and ministers of state after several days session approve of plan for a national assembly; the Tzar also approves.

10.—Chinese boycott of American goods still continues according to latest reports. Ziegler Arctic expedition is rescued and landed at Norwegian port.

12.—French naval officers visiting London are cordially welcomed.

13.—In national referendum on the question of dissolution of union with Sweden, Norwegian people vote for separation by overwhelming majority.

14.—Claims of French creditors against Venezuela government are settled by Referee Frank Plumley, who allows \$636,212 on claims aggregating over eight million dollars. Famine threatens great numbers of people in Andalusia, Spain.

19.—Tzar announces that a national consultative assembly will be formed from representatives elected in all parts of Russia; this is to convene not later than the middle of January.

20.—Lord Curzon, Viceroy of India, resigns his position, and the Earl of Minto is appointed as his successor.

22.—In mass meeting at Moscow Russians declare Tzar's Douma plan insufficient; they demand freedom of press, speech, etc., as well.

24.—M. Bouligin, Russian Minister of the Interior, resigns.

26.—Russia it is reported is willing to divide Sakhalin with Japan, but will not pay any indemnity.

29.—Japan waives all indemnity and grants northern part of Sakhalin to Russia; in the face of concessions Russia will be obliged to conclude peace as all other points of difference had been practically agreed upon previously.

30.—News of peace is coldly received by bureaucratic party of Russia, but is welcomed by poorer classes.

31.—Japan and Russia agree to the arrangement of an armistice. Cholera, imported from Russian provinces, threatens Prussia.

OBITUARY

August 9.—Archbishop Placide Louis Chappelle, of yellow fever contracted in work in New Orleans.

20.—Adolphe William Bouguereau, noted French painter, aged 80.

21.—Mary Mapes Dodge, Editor of *St. Nicholas Magazine*, aged 74.

31.—Francisco Tamagno, famous Italian singer, aged 50.

Talk About Books

THE BIBLE IN BROWNING. By Minnie Gresham Machen. New York: Macmillan Co.

To trace the influence of some great work of literature upon the creative minds of a later generation is an interesting study. Did the Hindu in this way directly speak to the Greek? Did the Greeks mould the thought of our great English poets? What did Dante gain from the classics and what has he in turn passed on to other men of genius? These are questions the answers to which help us to appreciate the far-reaching influence of a great message greatly spoken, in whatever age of the world it may have found utterance. After the revolt from a period of Biblical training under which the demands of orthodoxy rested all too heavily upon independent minds, we are turning anew to the Bible with enlarged views and deeper appreciation of the greatness of its message and the beauty of form in which that message is clothed. Mrs. Machen's little volume "The Bible in Browning" is not a book to be read at a sitting but one whose pages the student of the Bible and of Browning will turn over again and again with a fresh purpose to know more of that book which in every age has compelled the enthusiastic attention of thinking men.

F. K.

THE JAPANESE FLORAL CALENDAR. By Ernest W. Clement. Profusely illustrated. 6x9½. Chicago: Open Court Publishing Co.

Just the information which we Americans like to have about the unique Japanese custom of "flower viewing" is covered in this little volume. Mr. Clement takes up each festival in turn, pine, plum-blossom, cherry-blossom, etc., by months throughout the calendar year, gives us photographs, legends, translations of the odes or poems to the flowers, indicates the significance attached to flowers by the Japs, and concludes with observations upon Japanese floral arrangement in which they excel. The volume is exceedingly attractive.

F. C. B.

AN ABRIDGED HISTORY OF GREEK LITERATURE. By A. V. U. Croiset. Translated by George J. Heffelbower. 1904. pp. x-569. \$2.50 net. New York: The Macmillan Co.

"An Abridged History of Greek Literature" of about equal length with Green's "short" history has been condensed and translated from a monumental French work which appeared in Paris four years ago. The present volume is addressed especially to college students of moderate maturity and to readers who wish to inform themselves quickly as to the essential facts of Greek literature. It is a continuous account rather than a series of detached studies and it wisely illuminates all its detail by setting it off against a background of history. The

variety of its chapter headings suggests that its treatment is free from any rigid category, for they carry on the story by studies now of types—comedy, oratory, philosophy, now of individuals—Æschylus, Sophocles, Thucydides, and from time to time of epochs—as "From Augustus to Domitian." It is a thorough, discriminating, and readable book.

FROM EPICURUS TO CHRIST. By William De Witt Hyde, president Bowdoin College. \$1.50. New York: The Macmillan Co.

This is a very valuable book in the study of the principles of personality. The comparative worth of the best things taught by Epicurus, the Stoics, Plato, and Aristotle are set in array with the teachings of the Lord Jesus Christ, and it is clearly shown that the Christ way of life includes the best these philosophers offer and exceeds them all in the more abundant and excellent life.

J. M. B.

THE DYNAMIC OF CHRISTIANITY. By Edward Mortimer Chapman. Pp. 345. 5x7½. \$1.25 net. Boston: Houghton, Mifflin & Co.

A careful study of the vital and permanent element in the Christian religion. The immanent presence and power of the spirit of all truths, resident in men everywhere as an executive force integrating and coördinating all truths, to be woven into the warp and woof of life and leading that life into goodness, is the secret of authority alike in the natural or supernatural. The Holy Spirit's presence awaits new revelation or new discovery of truth with as much kindness as it correlates the ancient or historical revelation or discovery. Bible, church or reason do not dominate this immanent presence with their exclusive or final authority but each and all of these in their *ipse dixit* are enlightened and developed by rays of the spirit's search light of truth, leading to ultimate conclusions in clearer harmony with modern human experience. The book contributes to the best thinking of the hour. It is an inspiration to research. What is the supreme authority in my life? What presence controls my conduct? are questions which are worth while. In this connection the book is valuable.

J. M. B.

POEMS AND VERSES. By Mary Mapes Dodge. pp. 250. 4½x7. \$1.20 net. New York: The Century Co.

If "An Offertory" were the only poem by Mrs. Dodge worth reading, that alone would be sufficient excuse for purchasing this volume of verses. All the poems, however, may be considered representative of Mrs. Dodge's best work and are written with the sympathy and sweetness characteristic of all her writings.

M. M.

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Chautauquans who desire profitable reading along general or special lines, will do well to obtain a complete file. Among the published lectures are the following:

BABBITT, DR. J. A. "The Boy and His Health."
 BAINBRIDGE, DR. W. S., "Helps and Hindrances in the Development of the Child;" "Medical Question Box;" "Development of the Child."
 BALDWIN, Judge D. P., "Matthew Arnold;" "William Wordsworth."
 BRADFORD, DR. AMORY H., "The Leadership of Jesus;" "The Inward Light;" "The Inward Sinai;" "The Inward Calvary."
 BURTON, DR. RICHARD, "Ruskin;" "Emerson;" "George Meredith;" "Robert Browning;" "Robert Louis Stevenson."
 CADMAN, DR. S. PARKES, "Abraham Lincoln;" Sunday Sermon.
 CLARK, PROFESSOR S. H., "The Greatest Need in Education;" "Interpretation of the Printed Page.
 COOKE, G. W., "Tolstoy as a Teacher;" "Tolstoy as an Ethical Force;" "Tolstoy's Religion;" "Tolstoy's Social Theories."
 HALL, PRESIDENT CHARLES CUTHBERT, "Religion in India;" "Vitalizing Religious Thinking;" "The Reasonableness of Faith;" Prayer.
 HALL, PRESIDENT G. STANLEY, "The Physical Personality of Jesus;" "Christ's Messianity and Sonship;" "Christ's Debt to the Past;" "Death of Jesus;" "Psychological effect of Jesus' Death;" "Jesus' Positive Teachings;" "Child Study in the Kindergarten;" "Future of the C.L.S.C."
 HARRIS, ADA VAN SCOTER, "The School of Yesterday and Today."
 HULLEY, PRESIDENT LINCOLN, Sunday Sermon, "The Wages of Sin;" "Valuation of Man;" Christ's Mission to Men;" Christ's Pattern for Men;" Christ's Life in Men;" "Bible Study;" "St. John's Gospel;" "St. Luke's Gospel."
 INUI, MR. K. S., "Japanese Progress;" "The Sick Man of Asia."
 JEROME, WILLIAM TRAVERS, "The Patriotism of Peace."
 LAVELL, PROFESSOR CECIL, "Ulysses;" "Socrates;" "Marcus Aurelius;" "Three Churchmen;" "Greek and Christian Art;" "C.L.S. C. Round Table."
 MOXLEY, REV. J. H. S., "Thirty-five Years with British Troops."
 MOORE, MRS. CLARA ZUMSTEIN, "The Art of Breathing."
 PEARCE, DR. MARK GUY, "Old Folks at Home;" Vesper Address; Sunday Sermon, "The Twenty-Third Psalm;" "The Sin of Worry;" "Christian Socialism;" "Socialism of Christ;" "Where Christ Dwells;" "Price of Jesus."
 RHEES, PRESIDENT RUSH, "The Culture of the Sense of Duty;" "Devotional Hours;" Sermon, "Present Day Idealism."
 ROOSEVELT, THEODORE, President of the United States, Address.
 SCHMUCKER, PROF. S. C., "A Robber Family."
 TYNG, MRS. EMMA, "France;" "The Holy Grail."
 TROOP, PROF. J. G. CARTER, "Charles Dickens;" "Wm. M. Thackeray;" "Nathaniel Hawthorne;" "George Eliot;" "R. L. Stevenson."
 VINCENT, DR. GEORGE E., "A New Social Philosophy;" "Child Labor."
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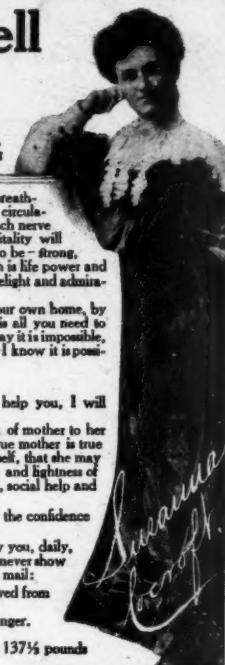
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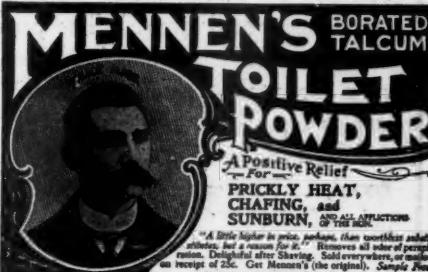
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